Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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"In Demonstration of the Spirit and Power"

(1 COR. 2:4)

"We overestimated your intelligence !"

Come to think of it, it is already more than twenty years ago, that I came to the University of Toronto as a student.

I remember vividly how difficult it was that year. I was a stranger in that place in more than one sense. Only two years before had I come to Canada. That time was too short for me to learn to feel at home in a new culture. I felt strange and lost among those thousands of students. And I am sure that they in turn considered me strange too.

But there was another and more important reason, why I could not adjust to the strangeness of this new environment. I came from a solidly christian home. I had never been in touch with anything completely different from this. Therefore I was unprepared when I walked onto the campus. Unprepared to live in an atmosphere so different from the one at home, an atmosphere set by sophisticated, modern university students. It was something I did not learn to understand that year. Stepping out of the protection of your home, meeting the shock of an alien environment has been the problem of many a christian student.

Students and teachers talked with a certainty I did not know. The certainty that the christian faith had no relevance for our times. Christianity had had its day, according to them. We could joyfully leave these primitive times. Or else, the least you could do was keep your religious conviction private. And the third possibility they allowed in the several colleges of the University was a drastically revised and updated version of the old faith, something adapted to the sophisticated mind of the day. It was not easy to be a christian and a student then. You did not find much support on the campus.

I could not help but think about that, as we sat in the simply furnished office of the Canadian Home Bible League. With me was my wife and the director of the League, Mr. John VanderBoom. We were facing four students. And as they told us their story, I thought: "How much has changed in these twenty years. God has turned those sophisticated smiles sour. He is the Almighty."

To that the four students warmly agreed. One day they had just walked into the office, asking for some material to evangelize. Students evangelizing? Well, the story was more amazing than that. I wanted to hear more about it. And so they and we had come together, after office hours for an interview.

There was nothing special in their appearance. They looked like typical students. Neat, but the long hair was there and the blue jeans, and even a beard. Yes, there was also something that immediately warmed us. They were not excited at all, but rather quiet. But let there be no mistake about it, in their quietness (and because of their quietness all the more impressive) was a joy, a peace, a conviction and a power such as you seldom meet. And as they so quietly but also so certainly talked of their faith, we felt deep in our heart a little pang of jealousy. Why don't you see more of this genuine, powerful conviction in our churches? Just looking at them and listening to them, you could really understand that people they meet want to become christian too. You can see it, they have something.

They were students at York University, a relatively new, growing and sprawling school. Ten thousand students attend during the day, and another ten thousand attend evening classes.

There was Joanne, the only girl in the team. She, like all the others, did not come from a solidly christian home. She was only a very young christian. She had come to the Lord no more than a half year ago. But she talked with more knowledge and conviction than people who have lived with the Lord fifty times as long. Her background is nominal Roman Catholicism. All form and no content. Naturally she rebelled against that. The young generation of today is brutally honest. It rips all pretenses down. Joanne too was not going to be anything nominally. Whatever she was going to be, she was going to be that with all her heart. And so she broke with old hypocrisies and set out to search for meaning and purpose. At first she became deeply involved with spiritualism. But when one medium correctly predicted the death of her girl friend, which happened soon after, she had had enough. Then she dabbled in existentialism. But there too she found no answers that gave her satisfaction.

A combination of factors changed the course of her life. First her sister took her to a meeting where black evangelist Tom Skinner was the speaker. She was deeply impressed. Then some of her friends became christians. She thought that was weird, and started to read the Bible, to be able to prove them wrong. Reading the Bible, that was her undoing. Reading the Bible can be very dangerous, even for a student, especially when you don't want Christ. Soon she was overcome, and accepted Jesus in her heart.

Her parents were aghast when she told them what had happened. Their conclusion was a blunt one: "We have vastly overestimated your intelligence." But it was too late. The grip of Jesus on her life was too firm, to be undone by their unkind remarks.

Endell was the most quiet of the four, but he was obviously with them all the way. He had been a christian three times as long as Joanne, just a year and a half. His story was different from the others only in detail. His church background was Gospel Church. But his parents were indifferent members. Naturally, in such a setting, church bored him. It left him completely unsatisfied. He found none of the answers he was seeking.

What is it that makes this generation so desirous of fulfilmnt? That makes them so honest, and that causes them to analyze so sharply what our century has to offer? What is it, that has broken that sophisticated smugness of the past generations? What is it that has set them on a pilgrimage to find purpose? Is it the circumstances? But they are nothing new. Is it a combination of factors? But we have know them before. Or is the Spirit of God stirring up this generation?

What drew Endell to Christ was first of all a Billy Graham film he saw, The Restless Ones. But then something happened that seems to figure in many conversions. Certainly in the majority of those we talked to. Two of his friends became christian. As is often the case with those who were recently converted, they talked very freely and happily about their new found faith. That certainly drew Endell's attention. but it wasn't what finally swayed him. It was the fact that their words rang true. He had found in his two friends the meaning that he searched for. They seemed to have an inner peace, a joy. Their lives radiated something. They demonstrated something that he seemed to lack and yet want very much. And so he was drawn to them irresistibly. He wanted what they had. And so he received Christ and found, in his own words: "Fulfilment."

Bearded Jeremy was the third one in the group. He went through the same experience as his friend Endell. He noticed a real and beautiful change in some of his friends. He learned that they had become christians, and were now studying the Bible. That sent him to the Bible too. First he sat down and set on paper the kind of life that he pictured as desirable, the perfect life. And then he turned to the Bible, and to his amazement he discovered that the Bible held out the promise of just exactly such a life. His list of requirements and the promises of the Bible matched, precisely. There was only one basic difference. His list allowed no room for Jesus Christ. There was no room for Jesus in his dreams and expectation, and in the Bible Jesus was the Key, the Door to such a life. That turned him off. And for a while he seemed to get nowhere. Until he in desperation turned to his christian friends. They introduced him to Christ, got him over his aversion. Jesus came into his life. And it was a pure joy to hear that young man talk about Jesus. To him Jesus was no mere theological figure, no mere historical person. But a Friend who was real and near all the time.

Stephen was the last one of the group. Like Endell and Jeremy a christian for a year and a half. When some of his friends began to fall for Jesus, he was shocked and dismayed. But a number of factors brought him where he had no intention of going to. First, he began to read the Bible, "to cut them up", as he put it. He went to the Bible to find material to ridicule his friends. Only, once more, reading the Bible proved to be his undoing. The Word of God was stronger than he. A second factor was his arrest. I neglected to ask him for what he was arrested. It does not really matter. What matters is that this shook him up, and proved to him that he was not going to make it on his own as he had thought before. He became aware now that he needed help. A third factor was that his "social life went to pot". Another need developed in his life, and proved him that he needed help and that he needed it fast. And finally, the pattern is familiar by now, the more he discovered how little he had, the more his friends seemed to have in contrast. They had love and purpose. When he looked them up to argue with them, they welcomed him. When he "cut them up", they listened to him. When after a miserable evening he left, they invited him back. He could not dig that love, but it drew him irresistibly.

It is striking that all of them realized their own need the moment they looked at the beauty of a christian life, demonstrated in some friend. What awakened their interest, what first drew them, what made them hungry, what opened them for Christ, was the realization that their christian friends obviously had something they lacked, yet had wanted all the time. Is there enough of that demonstration that makes others hungry and jealous in the life of christians who have known all this for so long?

And now these four had accepted Jesus in their heart. And what did that mean? That they carried on as before? Many a student from a christian home can hardly be detected among his fellow students. In practically nothing does he differ. He is afraid that they will inquire about these differences, or that they will ridicule him for his convictions. I know these problems first hand. But these young

(Continued on page 2)

INDIAN ARTIST ALLEN SAPP — At a recent exhibition in London, England, paintings by 40-year-old Allen Sapp, Cree Indian from Saskatchewan's Red Pheasant Reserve, went for as high as $1,375. His bright winter scenes of horses hauling logs and men in scarlet jackets trudging through deep snow held an immediate appeal for city dwellers.

Gideons Present 100 Millionth Scripture To President Nixon

Washington, D.C. (EP) — President Richard M. Nixon was given the 100 millionth Gideon Bible by the president of Gideons International, Dr. W. R. Davenport.

Dr. Davenport is also president of Campbellsville (Ky.) College.

The Gideon movement was started 72 years ago by three traveling salesmen who were chatting one night in a Jamesville, Wisconsin hotel lobby. Today the Scripture distribution organization involves 33,500 men who make the Bible handy for people away from home.

Distribution of Bibles has tripled in the last decade, membership in the Gideons has doubled, and the budget quadrupled, but even that increase has been unable to match the expanding need both to replace worn or stolen books and to stock the rapidly rising new motel rooms, according to President Davenport.

Besides putting a Bible in every hotel and motel room where allowed, the interdenominational agency also supplies Bibles for airliners, prison cells, physicians offices, hospitals, military compounds, and school facilities. The Gideons are active in 87 foreign countries, as well as in the United States.

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Cambodia Christians Report New Freedom Under Current Regime

Saigon (EP) — The Christian church in Cambodia has found new respect and freedom under the present government, according to reports by Billy Bray of Wewsasia.

"Until last year," Bray said, "when Prince Norodom Sihanouk was deposed, the Christians were prevented from normal intercourse with society under a regime characterized by a peculiar brand of nationalistic Buddhism. Missionaries were deported and many Cambodian Christians lived in fear as an oppressed minority."

Now, according to knowledgeable observers, the picture has completely changed. Two new church buildings have been constructed in this year alone so far. They are filled nearly every night of the week with worshippers who had all but gone underground before.

Two foreign missionary couples with the "Mission Evangelique" have returned and both the Seventh-day Adventists and Southern Baptists are studying the possibility of sending in personnel. World Vision, evangelical relief agency, is currently negotiating with the government to construct a new Christian hospital in Cambodia.

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India's Telephone Directories Will Serve Evangelism Effort

Wheaton, Ill. (EP) — A far-reaching "Mobilization for Evangelism" to evangelize millions of Asia's literate and leadership elite has been announced by Rochunga Pudaite, president of Partnership Mission, Inc.

The Assamese says he has developed a strategy for distributing copies of the Living New Testament with an explanation of how to become a Christian. Along with the scripture distribution representatives of the mission will conduct follow-up ministries personally or through a free Bible correspondence study. Cooperating are the World Home Bible League and Tyndale House Publishers.

"We are making plans to distribute 1,200,000 copies of the Living New Testament in India's major cities," Pudaite said in a missions banquet here. "We have found that, unlike America, not everyone in Asia owns a telephone. In fact, in India, there are only 1,300,000 private telephones and a 12-year waiting list. We have discovered that those who own telephones are literate, and more than 95 per cent of them read and speak English. So we are using the directory names and will be mailing Living New Testaments to each person listed."

Why, Pudaite asked, hasn't someone thought of such a simple plan before?

Church Announcements

CHR. REF. CHURCH

Called

to Maranatha CRC, Bowmanville, Ont., Rev. Dick C. Los of Jarvis, Ont.

Accepted

to Newmarket, Ont., Rev. A. Dreise of Cornwall, Ont.

Declined

for Lindsay, Ont., Rev. J. W. Van Weelden of First Chatham, Ont.

CAN. REF. CHURCHES

Called

to Hamilton, Ont., Rev. W. Wierenga of Berkel and Rodenrijs (Holland).

NETH. REFORMED CONGREGATION

Declined

for Norwich Ont., Rev. P. Honkoop of Kampen (Netherlands).

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DEDICATION SANCTUARY SIMCOE, ONT.

The Immanuel Christian Reformed Church of Simcoe will dedicate its new sancuatary at a congregational service to be held Thursday, December 9th at 8:00 p.m. The new building is located at 95 Oak Street just south of South Drive. All are welcome.

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NEW ADDRESS

New address clerk Grace Chr. Ref. Church Cobourg, Ont: Mr. A. Lammers, Thomas Street, Cobourg, Ont.

"We Overestimated Your Intelligence!"

(Continued from page 1)

people have no such hangups. Their christian life is so powerful that it must produce fruits.

So they began knocking on dorm doors and talking to fellow students. To their amazement they found fellow christians who had been in hiding. And to their amazement they discovered that many other students were searching like they had been, and eager to talk and listen and discuss.

They carry their bibles with them. And more ofter than not some student in the cafeteria or the lounge room will ask them about the book they are carrying. And in no time at all they have a group of students around them, discussing the Bible.

Sometimes they wear buttons with slogans such as: "Jesus is my bridge over troubled waters". That is another way to begin a conversation.

What amazed me is the opportunity there is today at a modern university to witness for Christ. Joanne told us that one time she had witnessed for an hour in French class. The teacher was interested, as long as the conversation was in French. Or one of the fellows told of his humanities course, in which the Bible was required reading. And he anticipated a meaningful discussion about the relevance of the Bible. Many teachers and many students seemed to be eager to discuss the topic of the day: Jesus Christ.

Why? What is going on in the minds of students today? These four told us that in their mind young people are sick of the immorality that does not satisfy, but only leaves you with a hunger more terrible than ever. They are afraid of annihilation, they fear that all this is taking them to a terrible end. All the problems around them for which no one seems to have an answer, lead to desperation. Like in the days of Christ they are burdened with the hollowness and the meaninglessness of their old gods. They know that what they have pursued is nothing but an illusion, and they won't settle anymore for an illusion. In desperation they will listen to almost anything. Even the Bible. "It is a cop out" some charge. And so, these four admit, it often is. But so what. This cop out soon leads to the real thing. They first cop out of the world, but then into Christ.

Well . . . it is new to us, amazing. And we have been fooled before. Our first inclination is, to stand back and watch for a while. Is this genuine? But how can you keep on doubting? Here are sophisticated students of the latter half of the twentieth century. Never did they have a better education, never were the students more informed. And here they sit, simple and childlike, talking about Jesus, as if all the old problems have been blown away, all the theological difficulties, all the sophisticated objection. And indeed for them they have blown away.

How can you doubt it? There they sit in front of you. Four students. They are not excited, they are not fanatical, they don't profess all kinds of strange ideas, no extremes. Just quiet conviction. And because it is so quiet all the more convincing and powerful. They talk as if it is the most normal, and the most joyful thing, that Jesus is their most intimate Friend. It is so genuine, that it makes you, and I repeat, jealous. You can't help but think: "Why don't my young people talk like that? Or, why don't we all talk like that?"

"But don't you people have any problems at all? Is it all that easy and simple?" my wife asked them. O yes, they replied, we have many problems, many questions to which we have no answers at all. We lay them before people who know more about it than we do. Or, if we can't find an answer at all, we simply trust in the Lord that in His time He will make things clear to us. We have problems, but they can't take away our joy. How can you doubt that it is genuine?

"And the Church?" I couldn't help asking, "Is there room for the church somewhere?" Christianity, the kind of religion preached by ignorant christians, the religion that preaches the church above Christ, continues to turn young people off, they answered. But no, the church as such did not turn them off. As a matter of fact they could not see how in the future they could steer clear of the church. They could see only one way for the young people stirred up by the Lord and that was into the church. The three young men had not yet joined a definite church, but Joanne had already joined the missionary church and was recently baptized.

But they know their priorities. "There is so much power in the world," they say. They want bibles to hand out to students, to help in their discussions. And the most exact translation, please. A paraphrase is fine to begin with, but you cannot be satisfied with that. They are beyond that. They have had the milk, and they now want meat.

When we parted after prayer together, I heard tears in a choked voice. Well, it was beautiful to see God so at work in the hearts of students, to see such a quiet, genuine and wonderful demonstration of the Spirit and power.

Jack Quartel.

H.D.C.H. Alumni Association
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DATA CENTRE

Dec. 2	8 p.m. Rev. J. Quartel of Listowel, Ont. speaks on "Divine Healing" in the Mt. Hamilton C.R.C., Upper Wellington St., Hamilton, Ont. Sponsored by all the societies of the Mt. Hamilton C.R.C.
Dec. 3-5	First SALEM Marriage Improvement Conference in Port Burwell, Ont. (See adv. on page 2).
Dec. 4	The Covenant Players, 8 p.m. Cayuga High School.
Dec. 18	Candlelight Service presented by the Grimsby Chr. Choral Society in the Mountainview Chr. Ref. Church, Grimsby. 8.30 p.m. under the direction of Mr. G. E. Hoekstra.
Dec. 18	The 4 combined Music Societies will perform in the Bowmanville Christian School on Scugog Street, Bowmanville under the direction of Leendert Kooy, A.R.C.T.
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.
Dec. 29	Reunion H.D.C.H. Alumni Assoc., 8 p.m. Auditorium.

"CHRIST IS KING", play presented by the Shalom Production in the following communities:

Dec. 4	Sarnia.
Dec. 8	Toronto, West Humber Collegiate Institute, Martingrove Road, Rexdale.
Dec. 9	St. Catharines.
Dec. 10	Hamilton, Westmount Sec. High School, Mountcalm Dr., 8 p.m.
Dec. 11	Woodstock.

World Contact Canada

Our subscribers received a circular in the mail from World Contact Canada. On page 2 of this circular it is stated that the cost of membership is $10.00 for 5 years or $5.00 for 2 years.

Some subscribers have asked us whether they still have to pay this membership fee. This is not so. If you did not inform us that you do not want to be a member of World Contact Canada (as a few subscribers have done) you are automatically a member of World Contact Canada and your membership fee is included in your subscription fee for Calvinist-Contact.

If you have paid your subscription to Calvinist-Contact you don't have to pay an extra membership fee for World Contact Canada.

It should be borne in mind that your subscription to Calvinist-Contact and your consequential membership in World Contact Canada should exist at least six months before you are eligible to participate in any charterflight.

World Contact Canada has its own office to where all correspondence should be directed. The address is P.O. Box 662, Burlington, Ont., phone (416) 632-0405.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Dec. 9	Dec. 3	Dec. 1 noon
Dec. 16	Dec. 14 (Christmas issue)	Dec. 8
Dec. 23/30	Dec. 22 (New Year issue)	Dec. 20 noon
Jan. 6	Dec. 30	Dec. 28 noon

CALVINIST-CONTACT offers

FREE RETURN PLANE TICKET TORONTO-AMSTERDAM

to anyone who brings in 30 new and paid subscriptions between now and January 31, 1972, and two tickets to anyone who brings us 50 new and paid subscriptions.

You don't have to send us all the new subscriptions at the same time. We will keep record for you till the end of January.

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All subscriptions, which you send us, have to be paid, otherwise they don't count.

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EXPRESSIONS

For some time now a discussion has been going on in our columns about the "Word of God." Expressions are used as, for instance, "the Word in Creation," the "inscripturated Word" and the "Incarnate Word." We know that some people don't feel quite at ease about these expressions, some are even concerned that this unusual jargon preludes a difference of opinion which goes deeper than merely playing with words. One minister wrote us a sympathetic letter in which he pleads not to go on with such a discussion. People become confused, they cannot grasp the meaning anymore.

We understand this concern and we sympathize with it. However, although we do not plan to continue this discussion unnecessarily, we would not bury our heads in the sand and ignore the issues. We are aware of the fact that in history many a theological debate started with the use of certain words but ended in a split in a denomination. Quite often the members of such a denomination were not fully aware of the significance of the issue, but were nevertheless the victims of the split.

Before new words are used it would be wiser to inform people of the reason and the origin of these words. For instance, it seems quite modern to use the word "Shalom" in our days. Once in a while we receive letters which are not signed "Yours truly" or "Sincerely yours" but with "Shalom." Now, of course, there is nothing wrong with the word "shalom." It is an Old Testament word which means "peace." Yet the use of the word "shalom" reveals something of the thinking of the writer.

It seems to us that the present discussion about the "Word of God" tries to explain why and how we use this term. As such it can help the readers understand the term and understand why and how it is used.

"Word of God" is what we always have called the Bible. Or to say it differently, we believe that the Bible is not only written under the inspiration of the Holy Spirit, but is also composed under the Spirit's guidance. Now we learn that sometimes a distinction is made between the Creation-Word, the Word Incarnate and the Word Inscripturated. It seems to us that we had better analyse "word" first. When I stand before a meeting and I keep my mouth closed, the people don't have a chance to know me or to know what I want. Only after I speak, after I used words, after I express myself, do people know what I have in mind. In other words my "word" is the expression of myself.

As such we believe the term "Word of God" is used. God expresses Himself in His Word. Through that Word we know Who He is for us. Therefore, the Bible calls the Lord Jesus Christ the Word in the flesh, the Word Incarnate, because He is the highest expression of the love of God. In Him we KNOW the Lord.

We may exchange thoughts about this as long as we do not loose sight of the fact that we are dealing with the way in which God reveals Himself to us. That is not a theological matter. It is a matter of our life, of our future, of the entire creation. It is simply amazing that God has revealed Himself and in stead of making it a mere matter of discussion, it should bring us to humble adoration. If we truly see what it means that God has revealed Himself, we are NOT AFRAID to talk about it, but we CANNOT STOP talking about it.

Our discussion of the Word of God or whatever issue, is only right when it brings us closer to the Lord. As soon as it becomes a debate in which I want to score a point or in which I want my viewpoint to gain victory, we have lost. But when it makes me to know the Lord better, then "my lips shall run over with praise." (Ps. 119:171)

D.F.

THE WORD OF GOD

Dear Friends in Christ,

In Dr. Gordon Spykman's letter on the Word of God in the Oct. 21 issue of C.C., he quotes John Calvin on Psalm 147:15-20. This is the pertinent excerpt: "When the hoar-frosts darken the sky, surely we have proof how effectual his word is . . . Here is another word that is spoken of than was formerly mentioned; for God speaks in a different way to the insensate works of his hands, which he silently subordinates to his will by the secret laws impressed upon them, than he does to men who are endued with understanding, for these he teaches with articulate language, that they should obey him intelligently and with consent"

This same crucial distinction is made in the Belgic Confession (Articles II and III): "He makes Himself more clearly and fully known to us by His holy and divine Word. . . . We confess that this Word of God was not sent nor delivered by the will of man, but that 'men spake from God, being moved by the Holy Spirit'."

Our problem here in the Reformed community during this last decade has not been merely with our disagreement concerning the use of the term "Word," but with a certain recurrent tendency to make the Word of God in creation normative of the Bible in all human functions, modalities, areas of action, and categories of thought. Some of us have failed to distinguish between the normative (ought) relationships of life and what Dr. Dooyeweerd calls the pre-normative (the laws of physics and mathematics, for example).

As a sad result, some of us have inadvertently allowed our subjective, sinflawed, empirical observations of the creational Word or the cosmic law-word (general revelation) to take precedence over the clear, normative precepts and principles that God has given us, either explicitly or by example, in the Scriptures. As many Reformed scholars and laymen have now noticed, this error of philosophical inversion effectually — though perhaps unintentionally — silences the Bible as our rule of doctrine and life, of faith-and-practice, and makes Scriptures appear irrelevant to the various modes and spheres of temporal, earthly existence. Such falsely assumed autonomy of the "sciences" over Scripture constitutes an ever-present danger and temptation, however; for the illusion of freedom from Biblical injunctions (see II Timothy 3:16-17) is especially alluring in our anti-propositional and existentialistic age. But the inScripturated laws and commandments of God for all of life, including academic study — and even philosophy, may not be disregarded, as our Lord Jesus Christ makes clear in Matthew 5:19 and John 14:15 (note that "commandments" is plural in both passages).

By thus erroneously giving the preeminence to our observations and interpretations of the Word of God in His cosmos, we are in effect maintaining and teaching that the Bible is not the source of the normative principles and precepts that found and inform our philosophy, anthropology, ethics, economics, psychology, sociology, education, literary evaluation, and theology, to mention several important examples. And that, of course, is the tragic road to relativism, accommodationism, secularism, anarchy, and, finally, unbelief in every area of life. When the normativity of the Written Word, the Bible, is subordinated to anything else, there can no longer be a walking in the Truth, the Redeemer-King; and His Lordship will not then be proclaimed, but eventually repudiated.

Sincerely in Christ our Savior and Lord,

Merle Meeter,
Sioux Center, Iowa.

•

Dear Editor:

Allow me a few comments on the reply of Dr. G. Spykman in Calvinist-Contact, Oct. 21, 1971, pp. 3,4. I judge that Dr. Spykman did not make himself sufficiently clear. This may be my fault, but as I understand this answer then Dr. Spykman sees God's Word, the Scriptures, as the only revelation of God's Word the Son, as the only source for understanding God's revelation in nature. I believe it is highly misleading to capitalize Word-of-God in creation. We don't mean that anyway. We mean that God reveals Himself in creation, or that creation is a revelation of God. And what is more, we also mean that nature is a closed book until we read it through the spectacles of God's Word in Scripture.

Why all the fuss on a little terminology? Because there are those who believe that Christ does reveal Himself outside of Scripture, and that nature does too. Beside, there are those who believe that nature speaks just as authoritatively as the Scriptures. That is how men come to question the extent and nature of Scripture's inspiration and authority. Science is also a book that speaks with authority, and listening to it some come to the conclusion that Adam and Eve were not real historic people. Scientific findings leave no room for that. God's Word in nature evidently says something authoritative about God's Word in Scripture, and that is nothing to be alarmed about as long as you believe in God's Word Incarnate, Jesus Christ. This is not beating in the air. Read, for example, Dr. H. M. Kuitert's booklet, "Verstaat Gij Wat Gij Leest?", or the book of Dr. Jan Lever, "Creation and Evolution".

In the light of such teachings it is understandable that people become very suspicious of the terms God's Word in Scripture, God's Word in creation, and God's Word incarnate. We should avoid such terminology that takes pages to explain and still leaves suspicion, and is open to misunderstanding. Why not keep the record straight. When we speak of the Word of God we mean the Holy Scriptures that reveal the only Redeemer, the Word of God incarnate, and by which we can read and understand God's revelation in nature. There just simply isn't such a thing as God's Word in creation, neither is there such a Person, the Word of God Incarnate, revealed or known outside of God's Word. Let us all use the term Word of God for Scripture, and then speak of the Word of God, Jesus Christ revealed in Scripture. Then there is no room for confusion, as I see it.

Respectfully yours,
Cecil W. Tuininga.

•

REPLY BY DR. SPYKMAN

Dear Mr. Editor and "Calvinist-Contact" Readers:
Readers:

Welcome to Round Three in our exchange of thinking on the Word of God. This little skirmish was not my idea, but here we are. Thanking you in advance for your kind attention as I attempt a response to these two letters of response which came in response to my earlier response to two previous letters of response which came in response to the "Contact's" report on my talk, "What Makes Education Christian?" Sounds like a broken record!

The redeeming factor in this ongoing discussion is, I think, the importance of the question at hand, especially in its implications for Christian education.

Time and space do not allow for laying once again the Biblical foundations which must shape our thinking about the Word of God. For this I refer you to the "Calvinist-Contact", October 21, 1971. For now I wish only to build upon these foundations with specific reactions to certain concrete issues raised by Rev. C. Tuininga and Prof. M. Meeter. In reflecting on these two letters, together with two other personal letters from Rev. G. Hoytema and Rev. J. Klomps, plus Rev. L. Mulder's most recent un-burdening in the "Contact", I cannot escape the strong feeling, bordering on firm conviction, that while various secondary issues need further clarification and elaboration, the basic pattern of thought spelled out in my earlier letter is true both to Scripture and to the Reformed confessions (despite suggestions to the contrary).

Twice now Rev. Mulder has said that there is more here than meets the eye. I keep wondering when this "more" is going to surface in the discussion. Is there some mysterious in-depth doctrine involved which is about to break through suddenly upon our startled eyes? Or is someone holding something

(Continued on page 4)

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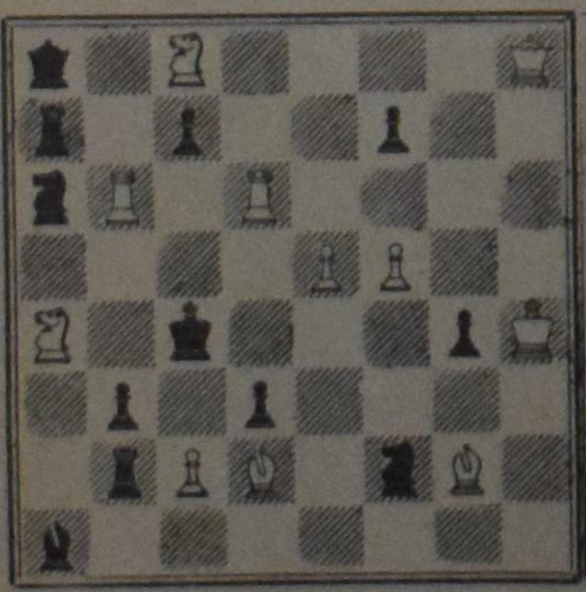
Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN DECEMBER

468
W. Jorgensen,
Sweden 1968
12



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469
N. G. G. VanDyk,
Holland 1961
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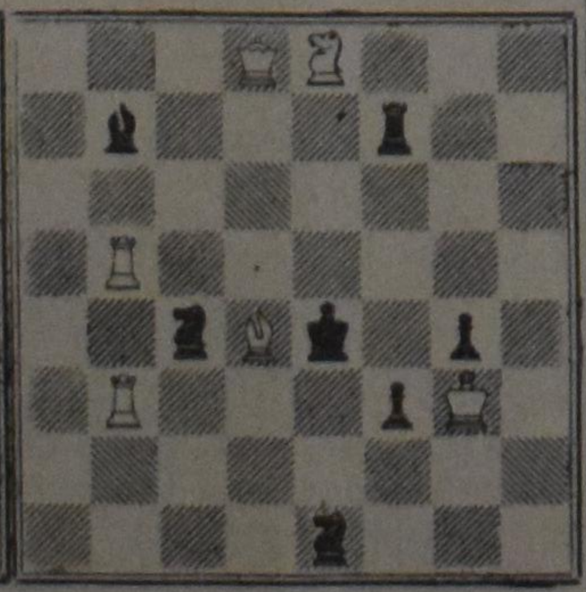

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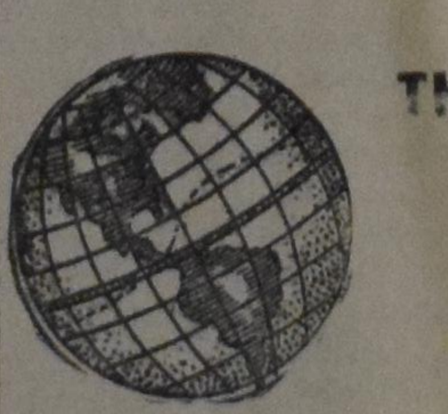
NOTES

1. The December series I prepared is pretty tough again, according to the persistent wish of our solvers, but the four problems of this month are just jewels, as many of you will experience.
2. Jorgensen's product has a rather perspicuous key and threat but even you might start with that first move, the variations will cost you headaches. I cannot remember that we had such kind of variations ever before. Please, write the full solution down.
3. Nr. 469 is a Dutch problem again. VanDyk made many problems and this one is one of the finest, I would say. You will enjoy to go through all the possibilities, but in your letter key, plus threat, if any, will be sufficient.
4. After publication of the second series the deadline will be announced.



THE WORLD AROUND US

Two Days in Verdun

Although I have read much about World War I, it has always remained a puzzle for me. Not being of a generation who remember those times or that war, I have never been able to understand how men could laughingly march off to war with bands playing and women throwing flowers. The ferocity of that war, coming after 40 years of peace and progress in Europe, is difficult to explain. Nowhere were a few square miles more bitterly contested and did so many lose their lives fighting of a small town than at Verdun. Alistair Horne, in his book **The Price of Glory** wrote, " Verdun was the First War in microcosm; and intensification of all its horrors and glories, courage and futility." So when I had a chance to go to Verdun I visited the area which was the microcosm of the First War.

There are a great many military cemeteries in and around Verdun, and the number of men buried there stagger the imagination. The monuments are also there: to the town of Verdun, to the children of Verdun, to battalions and regiments, to individual men, or simple to all those who died there. The 9 villages which were completely destroyed are not there anymore. Stones with inscriptions mark the places they once occupied. Much of the battlefield is now overgrown with trees and bushes, although here and there nature has not been able to cover the steel and concrete jungle man created once upon a time. From a distance the rolling hills around Verdun look no different from other areas in Northeastern France, only a careful scrutiny and the aid of roadsigns enables the visitor to travel what were once fields of death.

Many died, almost ¾ of a million lives were lost to take, or hold, the salient of Verdun. Falkenheyn, the German commander in chief, decided in 1915 that he would take Verdun and that French "would bleed themselves white trying to retake it". The Germans never took the town and both sides bled themselves white fighting for a few square miles of hilly countryside. Today, only the monuments, the graves, the mine craters, and some half destroyed forts remain to tell the story.

Fort Douaumont is barely discernable even from close by; shrubs and grass hide the 6 acre 3 stories deep complex of bunkers, rooms, passageways, and gun turrets under a 36 feet deep covering of concrete, stone, sand and earth. Sunlight only penetrates through a few gun slits into a few rooms on the upper level. Men lived and fought for weeks in this damp, dark monolith until killed by a deeply penetrating artillery shell or an invading soldier, who then lived and fought for weeks in the same bunker. In time the fort became something of a catacomb. Areas which had been badly hit were sealed off and those who had died there remained. The living fought on, guarding the dead.

Nearby the fort is the Trench of Bayonets. Here no massive concrete but a simple trench in the earth, now filled with dirt. Sticking up through the dirt are bayonets on rusty rifle barrels; they mark the graves of the men who died in this trench. The names are not known, only that they belonged to the 137th Regiment.

There is another place, close to the port and the trench where the unknown dead are buried. At the Ossuary of Douaumont 130,000 men are buried of whom only the regiment of battalion is known. The names of the units are hewn in the walls of this vast hall of silence where only the occasional visitor disturbs the peace. Outside, on the gentle southern slope, are 15,000 crosses in neat rows. At least their names were known and are neatly chiseled on each cross above the words "He died for France".

Other cemeteries in the area hold the graves of German and American soldiers. They are all well cared for, properly maintained, and on Remembrance Day ceremonies are held. For the remainder of the year only the caretakers and a few visitors come to the cemeteries. The First World War was a long time ago. Few people remember. Since then the world has fought another world war as well as numerous smaller wars.

Verdun did not make me understand World War I. In spite of all the books the historians have written explaining the reasons for this war, I still cannot comprehend it. Millions of young people gave their lives — each one convinced his side was the good side and that right and honour would ultimately be victorious.

The years prior to 1914 saw the Western world engaged in an arms race. Each nation built and bought all the weapons it could 'for national security'. Has the world learned nothing from World War I? Once again we are actively building as many weapons as possible, and for the same reason — 'national security'. But how many lives will it cost when we begin to use these weapons?

Not many people visit military cemeteries. Military men only come there when a parade is organized for Remembrance Day. Even when people do pay a visit it is often to a place such as Omaha Bach, or St. Lo or Arnhem, or some other city liberated by the Allies in World War II. In these places soldiers achieved something, even if they died. The visitor can associate with this; he can feel proud — and smug. Instead, the visitor should go to Verdun.

J. J. Bout.

THE WORD OF GOD

(Continued from page 3)

back? Personally, I am content to lay all the cards on the table.

This, therefore, is the way I see it — the heart of the matter. At bottom God's Word is **one Word**. That is, there is a fundamental revelatory unity underlying, undergirding, running in and through all that God has to say to us. God does not engage in double-talk or triple-talk. "The Word, the Word and the Word" basically come down to a **single** Word to us. In all his words and works (both are revelation) God is true to himself and honest with us. Wherever and however God speaks — in creation, in Scripture and in Christ, — a unified, consistent message comes through to us: believe Me, trust Me, love Me, obey Me, walk with Me in your whole life.

God first spoke (and still speaks) his Word of loving command to man and his other creatures (as his servants) in the world of his making — in creation and in providence — calling all creation into existence, upholding it, unfolding its potentials throughout history and enlisting all things in the program of his coming Kingdom by the Word of his power. There is, therefore, as I see it, a Word of God which holds **for** all created reality. God put his Word **to** the world. Accordingly, his creation Word calls for an obedient response **in** the world through the built-in structures, norms and laws by which He orders the life of all his creatures. Our forefathers spoke of all this as "creation ordinances". One of our hymns puts it in these words: "All nature sings and round me rings the music of the spheres", and "in the rustling grass I hear him pass, He speaks to me everywhere". There is more to this than poetic license or mere figures of speech. Say "God speaks", or call it "music to my ears", or say "the heavens declare", or call it 'general revelation" — whatever the language we borrow, still we must find some way of honoring the unbreakable bond which Scripture itself posits between God and his creation.

But now, in the aftermath of sin, the creation Word falls on deaf ears, blind eyes and hardened hearts. Not that the Word of God in creation has been silenced or withdrawn or suffered loss of power and authority. In fact, Paul argues (Romans 1:18ff.) that this creation Word in us and around us is still of sufficient force and clarity to leave men without excuse for their unbelief. But because of the present effects of the curse of sin upon man and cretation, God's Word in creation cannot serve as an **independent** source for our knowledge of God, ourselves and the world. We now need the renewing, redeeming message of God's Word in Scripture as "a lamp to our feet and a light upon our path" as we seek anew (e.g. in biology, psychology, sociology) to read aright God's Word as manifest in creation and to re-discover its meaning for our lives. God's Word in Scripture therefore serves as the indispensable redemptive eye-opener for seeing, hearing, sensing, reading God's Word in creation — and all this in faithful submission to the rule of God's Word incarnate in Jesus Christ, in whom all creation "holds together" (Col. 1:17) and to whom all Scripture bears witness.

With this line of thought we have now come full circle to my original thesis: Taking the **Bible** seriously as the written Word of God means also taking seriously God's Word in creation and in Christ. This involves no downgrading of Scripture, as some seem to think. The very opposite is true. To repeat from my earlier letter, true knowledge of creation and of Christ is possible only via the "spectacles" of Scripture. With Scripture as our window on God's world, we learn to recognize anew the normativity of general revelation, that there are God-given laws **for** creation which come to expression **in** creation and give meaning **to** creation. Not that such a renewed **beginning** of perfect obedience (in the language of the Heidelberger) in interpreting God's creation Word means outgrowing our need of Scripture's light upon our way. No, the moment we drop our "spectacles" darkness settles upon us (e.g. in secular education).

Nor should we say that creation **is** the Word of God. For this could easily lead to a new kind of Logos speculation. Rather creation is filled with creatures great and small; through his creation Word God claims their praises, for they are his servants; and from these creaturely responses, obedient and disobedient (e.g. how children learn and why they often fail to learn), we learn something about God's Word which holds for creaturely living. All this, **sola scriptura, by** Scripture alone. Not that Scripture **alone** is the Word of God, but **by** Scripture **alone** we learn anew to read God's Word in creation in obedience to his Word incarnate in Jesus Christ ("leading every thought captive in obedience to Him").

It seems to me that Rev. Mulder is working with a more literalistic view of the Word of God than we find in Scripture. He apparently limits the concept Word of God strictly to **verbal** communication addressed to **man** alone. A similar limitation is evident in Prof. Meeter's appeal to that passage from Calvin. The Bible, however, speaks of God's Word as being addressed to and manifest in man and beast and all kinds of creatures, in accordance with the nature of each of God's creatures — and then at last wonder of it all! becoming flesh and blood in Jesus Christ. The Scriptures themselves teach that there is more to the Word of God than written, verbal communication. The more restricted, literalistic understanding of Word of God leads Rev. Mulder to conclude: "The world was created by the Word of God . . . Is that the Bible? I would say yes by simply referring to Genesis 1: and God said . . ." Are we really to understand that the "Word of God" which "God said" in the beginning at the creation of the world was the **Bible?** Is the Word of God "only and exclusively" the Bible? I suspect, that given Rev. Mulder's working assumptions regarding the exclusively verbal and written nature of God's Word, he has no choice in this matter. But these assumptions are born, it seems to me, of a modern western frame of reference, rather than from the Bible. Perhaps on my next stopover in Lethbridge we could begin by trying to clarify this point of departure.

Prof. Meeter throws out some pretty sweeping broadsides in his letter. He mentions a "certain recurring tendency to make the Word of God in creation normative over the Bible", or to allow general revelation "to take precedence over" the Scriptures; he alludes to some view which "silences the Bible as our rule for doctrine and life", or grants science a "falsely assumed autonomy" over Scripture, or gives preeminence to human observations, or subordinates the normativity of the written Word to something else. All this comes, presumably, in response to my letter. Or doesn't he really have me in mind? But then, that ought to be made clear. For these are pretty serious charges. Meanwhile, I suggest that we stick to the issue at hand (the Word of God in its threefold form) and not try to cover the whole waterfront. Whatever "our problem here in the Reformed community during the past decade" is, real **shalom** requires a more careful definition of issues.

A final comment on Rev. Tuininga's letter. Despite certain ambiguities of presentation, I appreciate his pastoral concern and find statements there which offer real promise of together creating a greater "common ground" of understanding. The references to Kuitert and Lever are, however, not very helpful. It serves little good purpose in one letter to release the dam and let the whole reservoir of one's pent-up critiques run loose. But a little shop-talk over a couple cups of coffee would go a long way toward clearing away these obstacles.

In conclusion, Mr. Editor, I sense keenly the limited value of letters and counter-letters in clarifying issues and fostering better understanding. Moreover, I do not wish to tax the patience of your faithful readers. So perhaps the unfinished business left over from this exchange could be placed on the agenda of the next "St. Catharines Conference". I propose now to lay my pen to rest — barring significant new developments. Many thanks for the columns I have consumed.

Sincerely,
Gordon J. Spykman.

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Bishop Hooper
on the night before his death

Pastoral Counselling

WALKING IN OTHER PEOPLE'S SHOES

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Today I would like to discuss with you "Walking in Someone Else's Shoes". The Omaha Indians taught their young people a prayer which I think is still significant today: "Great Spirit, help me never to judge another until I have walked for two weeks in his moccasins." Today we also need people who are willing to change shoes with their fellow-man. If we are unwilling to do this, it indicates that we do not care a great deal for them, or that we are more than willing to give them a hand-out but we really do not want to become too involved with them. To really help another person requires more than just sympathy. It requires more than just giving him a crust of bread. It requires that we give something of ourselves, that we give part of ourselves to another person. I believe that today we have a tendency to be awfully self-centered. We are so often asking what others can do for us rather than what we can do for others. The mark of a mature person is that he can find joy in "giving" as well as in "getting." But there is a great danger of building a generation that does not want to be too concerned with older people, particularly people who are in need. There are not too many who are asking, "What can I do for my generation?" If you do try to do this, they will sneer at you and you will be described as the "do-gooder", or as the person who is merely trying to show off, that he is trying to be unselfish.

It is hard to walk in somebody else's shoes, because this requires imagination. It means that we are willing to put ourself in the place of others. We find that in Scripture this thought is often expressed. When Paul preached on Mars Hill he did not come with his old worn-out way of preaching, but he put himself in the place of these people and he spoke about the "unknown God". Time and again Christ also used remarkable imagination in making his contacts with people. When he talked with the disciples by the lake that day he saw them mending their nets and he said to them, "Come with me and I will make you fishers of men", and "fishers" was the word that struck home and helped to win them. We find for example, that when you are dealing with a person you try to approach the person and talk with him. We often try to make a direct approach or we try to reach the person in a direct way. But it might well be as Norman Vincent Peale mentions that when he was a reporter on a newspaper and he was supposed to get some information from a police sergeant who was known to be particlarly difficult, he also knew that this man had a little granddaughter of which he was very proud, and he said, "How is that little granddaughter doing?" To his surprise the police sergeant started talking about his little granddaughter and pretty soon was starting to talk about other things too. Too often in life we have a tendency to merely come to people and present to them the things that we have in mind without using our imagination to the extent that we put ourselves in their shoes, in their position.

I find a number of people have little satisfaction in their work. It is not a very creative nature. It means day after day doing the same thing, pushing the same button, or running the same press, and they keep on doing this constantly. Then there are people who say, "Well, after all, they are making a good living, what do they have to complain about?" A lot of the discontent in the field of labor is not just in the matter of pay. It is the fact that there is no real kind of reward in that work, and we should put ourselves in the shoes of these people before we begin to judge them.

We find the same thing happening in the home-life of a number of people. There are problems in the family and people talk about their problems and that they are not getting along, and immediately someone will say, "Well, after all, they promised to love each other until death do us part." Or, they may even come up with this little diagnosis like, "I imagine they have their little problems in the area of sex or finances."

But if you have not really tried to put yourself in the shoes of these people, how can you judge? I think a little bit of understanding shows that many of the problems that people have are far deeper than this, and for that reason we have to try to understand others. We have to walk for a little while in their shoes.

I hear complaints from a number of people who feel that they gain so little understanding in life. This is true often of widows and widowers. It is true of those who have been divorced and are living alone, trying to bring up a family without benefit of a father. You find it also among those who have not had the opportunity to marry and they are beginning to be just a little bit older. So often we can say "I understand what you are going through; I know what you are experiencing." But do we really know? It takes a lot of imagination to put ourself into the shoes of a person who is lonely and frustrated with life; and who sees little hope for the future, because when we want to really understand them, we have got to try to put ourself in their place. That takes the kind of imagination that only an understanding heart can reflect. Only when you live, and visit, and talk with such people do you begin to understand what goes on within their mind.

We find many people take that same attitude towards those who are undergoing mental difficulties, who are spending time in a mental hospital. There are so many people who still look upon this as being something that really is a stigma on a person's life. If you have to go to a mental institution or spend some time in a psychiatrist's office, a lot of people raise their eyebrows and they say, "I wonder what is wrong with that kind of a person." If it happens to be a married person most likely they will say, "I suppose they are not getting along too well in their family." Or possibly "Her husband does not treat her very well." Or, "It is no wonder they are having problems, because they come from such a poor background," or "because her mother also had problems." These kind of little offhand statements, the kind of sidewalk superintendent's type of diagnosis, often hurt those who are sick. It is not right for us to come along and to merely make that kind of statement, unless we have the kind of imagination that we can put ourselves in their shoes and begin to understand them. I have heard hundreds of times of people who have said after they have spent some time in a hospital, or after they have had a loved one in a mental hospital, "I never really understood what people go through in these situations, but now I know." Learn to put yourself in the shoes of others. Above all I think this becomes important when we think of people of other races, of other national backgrounds; people who may live on the other side of the tracks and not in our neat little suburban section. How can we put ourselves in their places? How can we understand? How can we judge, unless we try to put ourselves in their shoes? This is the requirement that in our Christian life we not only hand in a few dollars or a bit of old clothing, but that we learn to give a bit of ourselves. Then we don't go through life saying, "What is there in it for me," or we don't say, "Give me," but we approach life with the attitude, "How can I fulfill the command of my Lord when He said, "Inasmuch as ye do it unto the least of these, you are doing it unto me." That kind of selfishness is both healthy and enjoyable, and it enriches our lives. Learn to walk in someone else's shoes.

THUGHT FOR TODAY: You may read the Bible earnestly and prayerfully. It will often lay bare our sins and errors. It sometimes condemns us, but if we accept the Lord's Word with humility it will serve as a mean of spiritual growth and for development of inner peace.

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DE INBRAAK

De tijd was goed gekozen. Juist een paar weken voor Kerst heeft een Rooms Katholiek theoloog in New York verklaard, dat er serieuze twijfel bestaat aangaande de "maagdelijke" geboorte van de Heiland. Deze theoloog, die professor is in bijbelse sudies aan het Jesuit's Woodstock College en aan het Union Theological Seminary, vroeg om een ernstig her-onderzoek van dit kerkelijk dogma.

Het is niet de eerste keer dat dit punt ter sprake wordt gebracht, evenmin is de Rooms Katholieke professor de eerste die de maagdelijke geboorte van Jezus in twijfel trekt. Protestantse theologen zijn hem daarin voorgegaan. Let wel, er wordt niet gezegd, dat de maagdelijke geboorte per se niet waar is, er wordt alleen maar getwijfeld óf het waar is. En als verzachtende omstandigheden wordt er dan bijgezegd, dat een eventuele ontkenning van de maagdelijke geboorte nog niet inhoudt dat daarom Jezus Christus niet de unieke zoon van God is. Waar het om gaat is dat de maagdelijke geboorte moet worden onderzocht om te zien of dit kerkelijk dogma gehandhaafd kan worden.

Men kan het ook anders zeggen. Wat men wil onderzoeken is of men het wonder, wat de maagdelijke geboorte is, kan analyseren, kan begrijpen of herleiden. Maar als men dit kan, is het op hetzelfde moment geen wonder meer, want een wonder kan men niet beredeneren.

Wij zeggen in de apostolische geloofsbelijdenis dat wij geloven dat de eniggeboren Zoon van God uit de maagd Maria geboren was. Er is een gevaar dat wij het zo vaak zeggen, dat het niet meer tot ons doordringt. Maar wat wij daar zeggen is de belijdenis van Gods inbraak. De inbraak betekent de redding van ons leven en van de wereld. Had God niet ingebroken, was Jezus niet UIT DE MAAGD Maria geboren, dan was "ons geloof ijdel en dan waren wij nog in onze zonden" om het de apostel Paulus na te zeggen.

Het menselijk geslacht is een eenheid. Wij horen bij elkaar. Door de val van Adam en Eva werden wij meegesleept. Wij kwamen allen onder de vloek. En sinds wij een eenheid zijn, kan een reine niet uit een onreine geboren worden, zoals Job zegt. De keten kan niet verbroken worden, want altijd als een nieuw mens uit twee zondige mensen geboren wordt, dan is die nieuwe mens ook zondig.

Daarin heeft God ingebroken. Die keten heeft Hij stuk gemaakt teneinde ons te redden. "De kracht van de Heilige Geest zal over u komen," betekende zoveel dat God zelf ingreep en in de MAAGDELIJKE geboorte zelf een aandeel nam in de menselijke gemeenschap. Dat is niet te verklaren of te herleiden. Dat is een reddingsdaad van God, die ik alleen maar eerbiedig en verwonderend kan aanvaarden. Omdat God ingreep, omdat Hij inbrak en de keten vaneen haalde, omdat de laatste Adam kwam en de gemeenschap tussen God en mens herstelde, zijn wij gered.

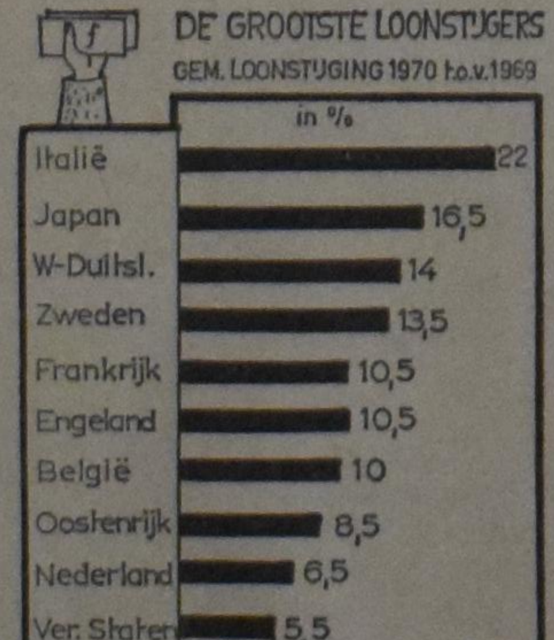
Het zij direct toegegeven dat dit niet met het verstand kan worden geanaliseerd. Je kunt een wonder niet begrijpen. Maar dat Jezus uit de maagd Maria geboren werd, dat het de daadwerkelijke inmenging van de Heilige Geest was, is de enige reden, waardoor wij nu perspectief hebben. Alle deuren waren op slot, — totdat God Zelf inbrak en Jezus proclameerde: "Ik ben de deur."

Het twijfelachtig stellen van de maagdelijke geboorte is twijfelachtig stellen dat God bij ons gekomen is en dat is in feite een verloochening van Kerstfeest.

D.F.

IN ITALIE STIJGEN DE LONEN HET MEEST

Overal in de wereld blijken de lonen in beweging te zijn. In de grafiek is te zien dat Italië de grootste loonstijging heeft opgebracht. Daar stegen de lonen vorig jaar met gemiddeld 22% t.o.v. 1969. Een dergelijk hoog percentage is bij de andere industrielanden van de wereld niet aantoonbaar. Japan komt op de tweede plaats met ruim 16%. West-Duitsland is nummer drie. De grafiek laat de rangorde (in afgeronde percentages) van de diverse loonstijgingen zien. Uiteraard zegt het percentage van de loonstijging niets over de hoogte van de lonen in een land en het zegt ook niets over de duurte in dat land. Wat de stijging van de prijzen voor levensonderhoud betreft blijken, van de landen uit de grafiek, Japan, Zweden en de Ver. Staten de grootste prijsstijgers te zijn, resp. 8,6 en 6%. De andere landen blijven onder deze percentages, zij het soms nauwelijks. Een vergelijking tussen de loon- en prijsstijging leert ons dat Italië de grootste koopkachtwinst heeft geboekt, daarna komt Duitsland.



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10 Febr. 1972	6 Maart 1972	
24 Febr. 1972	20 Maart 1972	
9 Maart 1972	3 April 1972	
16 Maart 1972	27 Maart 1972	(schoolvacantie)
16 Maart 1972	3 April 1972	(2e Paasdag)
23 Maart 1972	10 April 1972	
23 Maart 1972	17 April 1972	
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Beelden van en uit NEDERLAND

Woorden en Daden

Het regent!

Is dat nieuws uit Nederland?

Sprak de Franse Zonnekoning al niet van het land van mest, mist en regen?

Ja maar . . . , het regent niet genoeg.

In Nederland niet en in West-Europa niet. De landbouw profiteerde van de prachtige, droge herfst. Het vee bleef in de weide tot de ouderwetse datum van oud-allerheiligen (12 november), waarop van ouds het melkvee gestald moest zijn en de turfkachel in de voorkamer van de boerderij ging branden. Weer of geen weer, niet eerder!

Nu echter was het bijna elke dag mooi, droog en soms zonnig. De bieten-campagne liep op rolletjes, de oogst kwam prachtig binnen, het fruit bleef gaaf, de aardappels zijn puik-best. Maar . . . de stand van de rivieren werd alsmaar lager, het zoutgehalte steeg, door gebrek aan zuurstof stierven de vissen en het winnen van goed drinkwater liep gevaar. Believe it or not, er werd water uit Noorwegen geïmporteerd en er was handel in drinkwater, à 45 cent de literfles. Aldus geschiedde in het najaar 1971.

Maar nu giert de stormwind, jagen de donkere wolken langs het zwerk en kletteren de buien. Al is het Haringvliet nu ook reeds afgesloten en wordt de Oosterschelde vervolgens aangepakt, waardoor zoetwater bekkens ontstaan, de verzilting wordt het best tegengegaan door overvloedige regen. Ook de watervervuiling met de luchtvervuiling, een vraagstuk van "aanhoudende zorg" van regering, stad en land, vindt in het hemelnat een natuurlijke vijand. Wel is internationaal overleg aan de gang om de Fransen te bewegen het zout van hun kalimijnen en de Duitsers hun vergiftige stoffen van de industrieën aan de Roer thuis te houden en niet in de Rijn te lozen, maar zolang nog geen effect verkregen is, helpt toch een zachte winter met veel neerslag het meest. En daar lijkt het nu op. We hebben dus weer echt Nederlands weer, waardoor misschien de sombere profetieën over de bedreiging van onze leefbaarheid weer vervangen kunnen worden door klachten over het slechte klimaat. Een mens moet toch ook iets houden om over te praten!

* * *

Overigens schijnt er nog voldoende stof te zijn om het gesprek gaande te houden.

In de Tweede Kamer was veel "geraas" van de oppositie over de houding van de regeringspartijen, die 45 amendementen op de begroting van 't departement C.M.R. (Cutuur, Recreatie en Maatschappelijk Werk) van de tafel veegden. Reden: geen dekking voor allerlei wensen, die geld kosten. Alleen de "sport" kreeg een half miljoen meer.

Heel veel woorden zijn ook gevallen bij de behandeling van de pakketbelastingmaatregelen. De voornaamste waren: verhoging van de wiebeltax (bedoeld als een belastingmaatregel bij conjunctuurschommelingen, maar nu gebruikt om gaten in de begroting te stoppen) van drie of vijf procent, beperking van de automatische inflatie-correctie tot 80%, verhoging van het BTW-tarief (te vergelijken met de luxe-belasting in Canada) van 4 op 14%, invoering van accijnsbelasting op frisdranken, verhoging van de benzine-accijns en van de motorrijtuigenbelasting.

Bij de regeringspartijen was nogal bezwaar tegen de accijns op de frisdranken en tegen de verhoging van de motorrijtuigenbelasting. Men gaf de voorkeur aan nog duurdere benzine, die per 1 januari a.s. al hoger komt dan 70 cent per liter. Niet het autobezit maar het autogebruik wilde men zwaarder belasten. Voor de kleine zelfstandige nog onvoordeliger.

* * *

Het centraal loonoverleg is mislukt. Niettemin willen noch de werkgers noch de werknemers Regerings-inmenging. De onderhandelingen over de collectieve arbeidscontracten moeten nu bedrijfstakgewijze oplossing brengen. Dat wil zeggen matiging van de loonsverhogingen. Het begin bij groot- en kleinmetaal is niet veelbelovend. De vakorganisaties vragen 3% reele verbetering van de lonen, wat met enkele andere voorzieningen op 11—13% loonsverhoging uitkomt. Bestrijding van de inflatie kan men dan verder wel vergeten.

Wat doet de Regering? Tot nu toe niets! Althans publiekelijk. Bij twee fracties (D.S. '70 en de V.V.D.) verwekte dit pokerspel reeds ongerustheid. Door de P.v.d.A. is nu een interpellatie aangevraagd over het prijsbeleid. Als de Tweede Kamer die toestaat, en dit is het geval, zullen de lonen toch ook voor het voetlicht moeten komen. Grappig is, dat de mensen die het hardst om een vrije loon- en prijspolitiek riepen thans het eerst aan de bel trekken bij het Kabinet. Of de taktiek van het ministerie, door zich in zwijgzaamheid te hullen, een gelukkige is, moeten we afwachten. Als eerst het fiasco duidelijk moet blijken, kon het kalf wel eens verdronken zijn voordat men de put dempt.

Een wat optimistischer geluid uit de agrarische hoek is, dat de Nederlandse melkproduktie in 1972 geschat wordt op 839 miljoen ton, dat is ruw berekend, 839 miljard liter.

Momenteel zijn de klachten van de veehouders verstomd. Zij ontvangen als winterprijs, bij een redelijk vetgehalte, 50 cent per kilogram melk. De gemiddelde opbrengst per koe bedroeg in 1970: 4420 k.g.

Om nog een cijfer ter overdenking te geven: in ons land werd aan 1.061.000 65 plussers ouderdomspensioen uitgekeerd tot een totaal bedrag van f 5.1 miljard. De totale sociale uitkeringen beliepen f 8.3 miljard. Zij, die enkel van de A.O.W. of bijna uitsluitend daarvan moeten leven, vallen niet in de loonbelasting. Bij alle klachten over deze "moderne" tijd, toch een hemelsbreed verschil met vroeger (vóór 1947), toen de armhuizen zich ontfermden over hen, die in hun ouderdom geen inkomen meer hadden. En hoe? Met bruine bonen en capucijners zonder spek!

* * *

Stromen van woorden zijn gevloeid op de driedaagse samenkomst van de Synode van de Hervormde Kerk.

Naast huishoudelijke zaken als verbetering van de traktementen van de predikanten, die aanmerkelijk lager zijn dan die van hun Gereformeerde collega's, waren het voornamelijk drie punten, n.l. "Kerk en Wereld", "Ikor" en het Getuigenis van Prof. Van Niftrik c.s., die de tongen losmaakten. "Kerk en Wereld", een instituut van de kerk, dat zoals meer andere een vrij zelfstandig leven leidt, kwam vooral in de publiciteit door de opzet van het kosmokomplot, dat erg links van aard was. Het breed-moderamen stak er een stokje voor en de Synode keurde dit beleid goed. Er werd op aangedrongen meer controle op deze raden en commissies te houden. Een lid zei: het lijkt wel op een raden-republiek in onze kerk.

Op de radio- en t.v.-activiteiten van IKOR, dat nauw samenwerkt met het Convent van Kerken, werd nogal scherp gereageerd. Ook hier een sterke linkse en experimentele inslag. Reeds is men bezig met een reorganisatie. Men wil samen met de gereformeerden een statuut opzetten voor een nieuwe omroepstichting waarin IKOR en CVK kunnen meedoen. De kerken zullen de verantwoordelijkheid voor de kerkdiensten gaan dragen, terwijl er een gezamenlijk programma zal komen met regelrechte verbindingen met de zendgemachtigde kerken. Bij de presentatie zal met bijbelse maatstaven worden gewerkt. Aldus de secretaris-generaal van de Synode. Het hete hangijzer was het getuigenis, waarin het vooral ging om de boodschap van de kerk, die in de eerste plaats de verhouding tussen God en mens raakt en niet, zoals bijna mode is geworden, de maatschappij-structuur en de revolutie.

Van vele zijden was deze forse oproep van Van Niftrik, Itterson c.s. als eenzijdig gebrandmerkt. De Synode erkende evenwel haar zin en betekenis en zal zich met een boodschap tot de kerken wenden. Zo bleef het niet bij woorden, maar werden ook belangrijke beslissingen genomen, die, indien ze in dezelfde geest worden uitgevoerd, het gezicht van de Hervormde Kerk wel eens duidelijk zouden kunnen veranderen.

Cn.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Gezellige Hollandse

TAFELKLEDEN

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Nieuwe kunsthal ontworpen door Portugees architect

door F. S. Manor

(Canadian Scene) — Manitoba's prachtige nieuwe kunsthal is ontworpen door de briljante Portugese architect Prof. Gustavo da Roza, die pas tien jaar in Canada woont. Hij is in Hong Kong geboren uit Portugese ouders, bezocht Portugese scholen in Macao, de oude Portugese kolonie, en slaagde cum laude in architectuur aan de Universiteit van Hong Kong. Hij heeft gedurende een korte tijd les gegeven aan de Universiteit van Californië, en kwam daarna naar Canada om les te geven aan de Universiteit van Manitoba in Winnipeg. Hij voelt dat de Canadese prairies bepaalde kwaliteiten bezitten die hij probeert weer te geven in zijn ontwerpen. Het driezijdige gebouw lijkt wel op de vleugels van een jet vliegtuig en een pijlpunt die de geschiedenis van Manitoba symboliseert. Prof. da Roza zegt echter dat hij het ontwerp heeft ontleend aan een ijsberg, "die in stemming wel overeenkomt met de stemming van de Prairies".

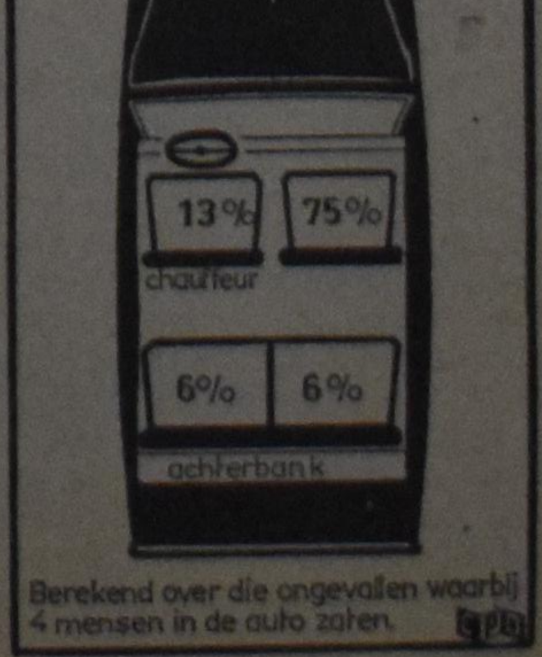
De directeur van de kunsthal is Dr. Ferdinand Eckhardt, een bekende kunsthistoricus. Zijn vrouw, Sonia Eckhardt-Gramattw, die in Polen geboren is maar van Franse afkomst is, is een componiste met internationale faam. Voor de opening van de kunsthal had zij een speciale compositie geschreven ter gelegenheid van het feit dat Prinses Margaret en haar echtgenoot Lord Snowdon hierbij aanwezig zouden zijn. Deze compositie is bij de aankomst van het paar gebruikt door het harmonie orkest.

Er wordt in deze kunsthal in het bijzonder aandacht besteed aan Eskimo kunst. Doordat de kunsthal zo dicht bij Canada's Noordelijke gebieden gelegen is heeft men beslag kunnen leggen op een groot aantal beeldhouwwerken en andere kunstvoorwerpen, waarvan sommige dateren uit de jaren omstreeks 500. Men heeft er voorts de beste Canadese collectie van de werken van L. H. Fitzgerald, een van de leden van de beroemde Groep van Zeven (Canadese schilders uit de Twintiger en Dertiger jaren). Men vindt er tevens werken van de in Wenen geboren Prof. George Swinton, die in kunst doceert aan de Universiteit van Manitoba. Enkele jaren geleden heeft deze kunstenaar zijn uitstekende collectie van Eskimo kunst aan de kunsthal geschonken. Ook de beroemde kunstenaar Leo Mol, die thans in Winnipeg woont en afkomstig is uit de Oekraine, is er vertegenwoordigd. Deze artiest heeft o.a. borstbeelden vervaardigd van wijlen President Eisenhower en Paus John en heeft onlangs een opdracht ontvangen een borstbeeld te maken van Paus Paul. De kunsthal geeft, net als de prairies, een beeld van het mozaiek van de mensen die hier genomen zijn en de wilde natuur naar hun hand hebben weten te zetten met hard werk, een creatieve geest en grote talenten.

ZET GEEN KIND NAAST DE CHAUFFEUR

De Britse vereniging ter voorkoming van ongevallen heeft duizenden verkeersongevallen onderzocht waarbij doden en gewonden vielen en waarbij vier mensen in de auto zaten. Het resultaat van dit onderzoek laat zien dat de paats naast de bestuurder verreweg de gevaarlijkste plaats in de auto is, zie tekening. Van het totaal aantal ongevallen bleek 75% van de slachtoffers naast de bestuurder te hebben gezeten. Achterin de auto blijkt het veiligst te zijn want slechts 12% van de doden en gewonden viel bij de passagiers op de achterbank. De geringere kwetsbaarheid van de chauffeur vergeleken met de passagier naast hem wordt vooral veroorzaakt doordat de bestuurder zich beter schrap kan zetten. Voor de passagier naast de chauffeur komt de kracht die bij een ongeval op de inzittenden van een auto wordt uitgeoefend meestal te onverwachts om hem nog de gelegenheid te geven zich vast te grijpen. Het blijkt onverstandig om kinderen een plaats te geven naast de chauffeur, zoals vaak gebeurt. Die plaats is het onveiligst en kinderen hebben een geringere spierkracht om zich schrap te zetten bij een ongeval. Kinderen horen achterin de auto. Bij het onderzoek zijn de ongevallen waarbij de inzittenden veiligheidsgordels droegen buiten beschouwing gebleven.

ACHTERIN DE VEILIGSTE PLAATS



Lezers Schrijven

De Geest Werkt Overal

Dear Editor,

Mag ik mijn mening geven als aanvulling op de velen, die commentaar leverden op de Kathryn Kuhlman samenkomsten? Opvallend is dat alle inzenders benadrukken dat Miss Kuhlman herhaalde malen waarschuwt, dat niet zij maar de Heilige Geest geneest. Daar kunnen wij het allen roerend mee eens zijn. Maar waarom waarschuwt zij er tegen? Als er een genezing in een samenkomst van Miss Kuhlman plaats vindt, dan is er vaak applaus. Applaus voor de Heilige Geest? Maar de Geest verwacht stilte en ontzag. Voor Miss Kuhlman dan? Maar daar waarschuwt zij juist tegen. Of is het omdat de mensen Gods macht zien? De discipel Thomas wilde ook eerst zien, maar Jezus zei tegen hem: "Zalig zijn zij die niet ien maar toch geloven."

Ik geloof met de inzenders in de grote macht van de Heilige Geest. Ook geloof ik dat zekere mensen de gaven van genezing hebben om die gave in Zijn Naam te verrichten. Ook zie ik dat God in onze dagen geweldig en duidelijk werkt. Als wij dit echter aannemen, moeten wij ook geloven, dat die kracht Gods er overal en ten allen tijde is. Daarvoor behoeven wij toch niet naar de samenkomsten van Kathryn Kuhlman te gaan?

En als iemand om genezing komt in een vergadering van Miss Kuhman en met geloof komt en dan toch geen genezing ontvangt, kleineert dat zijn geloof of de macht van de Heilige Geest?

Als wij samen als gelovigen bij elkaar, bidden om de kracht van de Heilige Geest, dan begint die kracht te werken. En als zo'n patient, die al veel heeft verdokterd, in een Miss Kuhlman meeting genezing ontvangt, is het dan om Miss Kuhlman? Is er niet het gevaar dat wij Miss Kuhlman en niet de Heilige Geest op de voorgrond plaatsen? Daar moeten wij ons, geloof ik, voor vrijwaren. De Heilige Geest werkt altijd en overal als wij er om bidden. Maar wij moeten niet eerst zien en dan geloven. Dan is geloven geen geloven meer. Plaatselijk hebben wij hier sprekende voorbeelden en zo heeft waarschijnlijk een ieder. Mensen die lichamelijk hersteld zijn op het gebed van de gemeente, maar ook mensen die toch gestorven zijn. Toch werden wel de gebeden verhoord, want de Heilige Geest werkte in die mensen soms wonderbaarlijk.

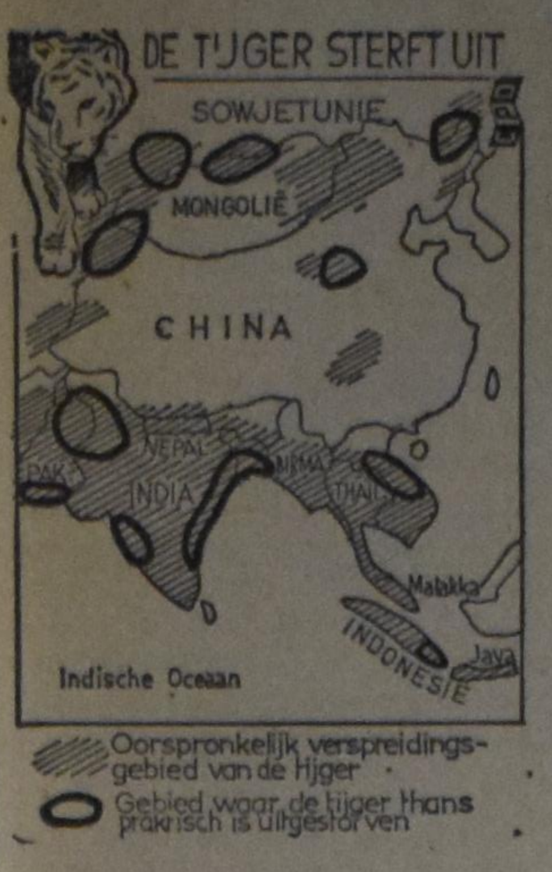
Persoonlijk heb ik dit van zeer nabij meegemaakt. Tweemaal ben ik in het ziekenhuis geweest met een hartaanval. De laatste is nu 11 maanden geleden, toen ik 4 tot 5 dagen bewusteloos was. Maar de gebeden zijn verhoord. Avonden en nachten heb ik wakker gelegen en toen heb ik een rust ervaren, zo diep, zo mooi, dat ik het niet in woorden kan beschrijven. Het was alsof ik bad en God antwoordde. Ik kan niet meer werken. Ik bid ook niet om lichamelijke genezing, maar ik bid wel dat ik die rust van God mag behouden. En weet u, alle dingen werken mede ten goede voor hen die naar Gods voornemen geroepen zijn. De Heilige Geest werkt overal. En als ik van die genezingen lees, soms zeer snelle genezingen, dan zou ik alleen de Heilige Geest alle eer willen geven.

Christus is de enige Heelmeester van onze geest. En wij hebben gemeenschap met Hem door ons gebed, niet in physieke aanschouwing, maar in geloof. "For now we see in a mirror dimly, but then face to face. Now I know in part; then shall I understand, even as I have been fully understood." (1 Cor. 13:12). Calvinist-Contact van 14 oktober heeft een stuk getiteld "De stoet die niemand tellen kan," door D.F., de editor. Ik geloof dat wij daar meer en meer onze gedachten op moeten concentreren. God haalt ze uit de gevangenis en uit de kerkeraadskamer. Hij haalt ze van Oost en West en Noord en Zuid. Van overal moeten zij komen om zijn huis vol te maken. God geneest overal. De Heilige Geest geneest ze overal. In drommen komen zij naar het grote bruiloftsfeest van het Lam. Er is één vraag waar wij een antwoord op moeten geven: zullen U en ik ook bij die genezenden zijn? Laten wij er om bidden.

D. Vanderhoek,
358 Westlake Ave.,
London, Ont.

DE TIGER STERFT UIT

Zo de leeuw inderdaad de koning der dieren is, mag de tijger toch wel op zijn minst de "kroonprins" genoemd worden. Hun rijk strekt zich uit van de Pezische Golf tot aan de Stille Ocoaan. Tenminste ... in vroeger tijden want de tijgers worden bedreigd met ondergang. Uit een studie van het Wereldnatuurfonds blijkt dat er ca. 40 jaar geleden totaal ruim 55.000 koningstijgers in Azië leefden. Thans wordt hun aantal geschat op nauwelijks 2000. Ook voor de vijf andere tijgersoorten zijn evenzo sombere berichten te melden wat het aantal en de toenemende daling betreft. De Bali-tijger is vermoedelijk reeds helemaal uitgestorven. De tijgers halen zelden de voorpagina's van de kranten. Daarom verloopt de aantasting van de tijgerstand betrekkelijk geruisloos. Temeer daar deze dieren zich in afgelegen gebieden ophouden.



Om aan de dreigende ondergang van de tijger een eind te maken hoopt men het internationaal overleg nog meer te versterken. Een van de eerste belangrijke resultaten is al geweest dat de regering van Nepal dit jaar de tijgerjacht heeft verboden, evenals de handel in tijgervellen. In India en Pakistan is de tijger reeds onder speciale bescherming gesteld. Een nieuw succes is dat het vanaf september 1971 over heel de wereld nergens meer tijgerhuiden tot bont verwerkt zullen worden. De reden voor uitsterven is o.a. het verdwijnen van het oerwoud, de jacht, de huidenhandel en het ontginnen van gebieden.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft ewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

ALS U C.C. WAARDEERT — *help ons dan door het aanbrengen van één of meer nieuwe abonnees!*

We belonen Uw medewerking gaarne met een premieboekje.

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Vergeet vooral niet uw oud adres te vermelden!

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(18)

Ze wandelen een poosje in stilte verder, tot Vaders stem naast Fransje's gezicht zegt: Ei-je nog een bitje kunnen luusteren, Kee? Er ligt een zweem van bitterheid in zijn stem.

Kee kucht een paar maal, maar antwoordt niet dadelijk. Na een poosje zegt ze: Ik kan nie zaen da'k er vee an ahad ae. Mae dat zâ messchien we an mien liggen. Wat â den doomnie ezeid ei was wè waer, mae ik kan nie zaen a'k er vee an ehad ae, herhaalt ze zich. Ik a zô ehoopt dat den Ière nog es bevestigd a wat a'k van de weke meugen zien ae in die Zeune Gods. Mae den Ière is ièuwig vrie, ee?

Weer is er een ogenblik stilte. Dan zegt Vader: Zoa vertelt er es wat van, en zijn stem is veel zachter.

Van de weke wier ik er zô bie bepaeld wat at 't den Ière Jezus ekost eit om Z'n volk te redden — oe at 'N as 'n nietig wurpje in de wêreld ekommen is om zondaers mie God te verzoenen. Ik wier er zô mie naedruk op ewezen dat er in Jesaja staet: Al waren uwe zonden als scharlaken, Ik zal ze maken als witte wol; mae oe at dat noe nie anders kan dan het lieën en sturven van dien dierbaeren Borg. Wat eit den Ière der toch vee voe over'ehad om zokke ellendige schepsels as oans van den ièuwigen doad te redden. Oe ernstig eit 'N toch vermaend en uut'enoadigd toen at 'N zei: Oe dikkels ae'K pe nie bie-ièn willen vergaederen zôas een hen der kiekens bie-iènvergaedert onder der vleugels. Mae dan zeit 'N derbie: Maar gijlieden hebt niet gewild. Me bin zô gauw reièd om te zaen: Ik kan meneigen niet bekièren, en dat kan een mens ok nie, mae oanze groste schuld mocht nog es worren damme 't nie willen. Is 't gin waer?

Ze kijkt daarbij Vader aan, en haar oog valt op het kindergezicht op zijn schouder. Haar ogen hebben weer dat stille, zachte licht, en ze vervolgt, zonder op een antwoord van Vader te wachten:

Fransje, m'n kind, den Ière za-je nie in d'elle goaien omda-je een kesbôom willen maeken eit. 't Was wè stout en erg onverzichtig va-je da-je bienae brand emaekt eit, mae a-je'r spiet van eit en an den Ière vraegt of at 'N je vergeven wil, en of a-je Z'n kind mag wezen, dan praat 'N der nie mae over. Mensen gaen nie nae d'elle omdâ ze een kesbôom aen, mae omdâ ze den Ière Jezus nie in der arten aen. En mensen die at 'n Ière Jezus in der arte aen, die aen gin kesbôom mae noadig. Wat zou je noe liever aen — 'n kesbôom of den Ière Jezus?

'n Ière Jezus, fluistert Fransje hees.

Vaders armen beginnen moe te worden, dus zet hij Fransje weer op de grond. Die gaat weer tussen Moeder en Kee lopen, en ditmaal drukt hij Kee's magere arm net zo stijf als die van Moeder, en zijn sta pis licht.

Maar Vaders gezicht staat nog ontevreden. Weliswaar bewondert hij de wijze waarop deze godzalige vrouw zijn kind van antwoord gediend heeft, maar daarover heeft ze tevens een oordeel uitgesproken over de preek die ze vanmiddag te horen gekregen hebben. Hij zou alleen maar willen dat ze vlak op de dijk kwam en dat ronduit zei. Wat hij eigenlijk zou willen is uit haar mond een bevestiging te horen van wat hij er in zijn hart van denkt. Trouwens, hij is haar nog een antwoord schuldig en dus zegt hij:

Ja, een mens geef z'n eigen nie zô gauw gevangen, mae â God z'n arte overbuugt, dan leit 'n z'n waepens neer, en dan zeit 'n mie Paulus: Here, wat wilt Zij dat ik doen zal- Mae zokke zielen aen laeter ok gin groate mond mae, en dan glôof 'n ok a God een aar ok we kan bekièren. Want dan ziet 'n dat er gin ièn zô'n groate zondaer is as umzelf.

Jaet, da's waer, antwoordt Kee. En 't zau een voorrecht wezen at 'n zô kleine van z'n eigen bleef dienken. Mae een mens ei zô'n ôogmoedig bestaen, dat 'n laeter zô dikkels de groate man wordt. Daerom most et z'n daegelikse gebed wè wezen: Ière, ouw me mae laege bie de grond. Een mens mô nie ièns bekièrd worren, mae daegeliks, zôâ den apostel Petrus dat zeit. Ik dienke dâ den doomnie die lesse nog mô lieren.

Vader kijkt haar van terzijde aan. Zijn ogen drukken stille bewondering uit voor deze verstandige vrouw. Hij is geestelijk jaloers op haar vergevorderd geestelijk leven. Al zijn gemelijk verdwijnt, en eigenlijk gevoelt hij zich niet veel groter dan Fransje. Even klein en even gelukkig, want ook hij heeft zodoende toch nog een zegen gekregen, al was het dan niet in de kerk.

Maar Kee is nog niet uitgepraat. Ze voegt er nog een opmerking aan toe:

A God een mens belièrt, dan neemt 'n zô'n zondaer an als Z'n kind. Amme noe mae aaltied een kind konnen bluven, mae me worren zô gauw groat in oanze eigen ôgen. En toch zeit 'n Ière Jezus zô naedrukkelik: A-je nie wordt net as 'n kindeke, dan kû-je het Koninkrijk der Hemelen giènszins beërven. Konnen me God mae es net zô onvoorwaerdelik gelôven as zô'n kind.

Onbewust heeft ze daarbij Fransje's arm wat stijver tegen haar platte borst gedrukt, zodat hij tersluiks even naar haar opkijkt. Daar het gesprek echter ver boven zijn hoofd gegaan is, valt hij het enkel als een extra liefdebewijs op, en als antwoord schuift hij zijn hand nog wat hoger onder Kee's nette.

Thuisgekomen vraagt Moeder of Kee mee blijft eten. Al is het geen kerk vanavond, toch kunnen ze evenwel vroeg eten, zodat ze nog voor de donker thuis kan zijn. Maar Kee zegt dat ze van plan is dadelijk op stap te gaan, daar ds. Steenhouwer vanavond in haar kerk preekt, en zij dan net op tijd kan zijn. Moeder staat er echter op dat zij dan eerst een kop koffie zal drinken. Kû-je begriepen, zegt ze, je zou nog flauw vallen zô'n ende lôpen zonder iet of wat in je lief.

Het water in de ketel is nog warm, dus brengt ze het gauw aan de kook op het gat van de kachel. Ze smeert vlug een paar beschuiten en legt die op het theeschoteltje naast haar kopje.

Na het koffiedrinken staat Kee meteen op en geeft allen een hand. Ze begint bij Vader en eindigt bij Fransje. Weer drukt ze zijn hoofd tegen haar zwarte schort en strijkt hem over zijn haar. Dag m'n jongen, zegt ze. Zoekt den Ière mae vroeg, want die at 'n vroeg zoeken zû 'N zeker vinden. Kleine jonksjes . . . jie ok.

Als ze den uze verlaten, si het opeens heel stil in hun midden. Het is alsof er een leegte gevallen is die elk pijnlijk voelt.

Juist als Kee de weg op gaat, komt er een gerij aanratelen. Het is het huurkoetsje van Moerland, die de dominee naar Kapelle brengt. Vader, die het het eerst ziet, schuift met een ruk het gordijn opzij en maakt een handbeweging naar Moerland op de bok. De man ontdekt het bewegend gordijn en houdt de teugels in. Dan wijst Vader naar Kee, en daarna naar de koets. Moerland begrijpt wat Vader bedoelt. Hij buigt zich naar het kleine raampje achter zich, opent het, en heeft een gesprek met de dominee. Eindelijk springt hij van de bok en roept Kee achterna, die ondertussen verder gegaan is. Ze komt terug en klimt het door Moerland geopende portier binnen. Vader wuift nogmaals met zijn hand, bij wijze van groet en dankbetuiging, en zegt: At 'n doomnie noe goed luustert, kant 'n messchien nog wat opdoen voe z'n preek vanaevend.

Er wordt besloten nu maar met het eten te wachten tot het gewone uur. Juist als ze het daar over hebben, gaat de achterdeur open en is er gestommel van meerdere voeten in het gangetje. Een mannenstem roept: Eula! die allen herkennen als die van oom Jewannes. Hij stapt in den uze, gevolgd door Moeders jongste zuster, Moema, die een slapend kind onder haar nette draagt. Dat is een blijde verrassing die het gemis van Kee grotendeels vergoedt. Er is meteen een opgewekt gegons van stemmen, en het kind, dat door dit alles heen slaapt, wordt veilig achter Maria's bedsteedeuren weggeborgen, met een deur op een kiertje voor luchttoevoer.

Het begint al wat schemerachtig te worden. Maria, die even in het achterhuis geweest is, en daar aan het zingen was, komt neuriënd terug in den uze. Oom Jewannes is leider van een zangvereniging en heeft zelf een goede stem. Hij stelt voor dat ze met zijn allen eens wat moesten zingen. Vader vindt dat dadelijk goed. Zelf kan hij geen wijs houden, maar hij hoort graag zingen. Hij stelt voor dat ze de Lofzang van Zacharias zullen zingen. Spoedig klinkt het uit volle borst:

Dat toch de Heer zij gemaakt groot;
Israëls God zij geprezen,
Die Zijn volk heeft in angst en nood
Bezocht en verlost uit dezen;
En den hoorn des heils opgerecht
In 't huis van David, Zijnen knecht,
Zo Hij hadde te voren,
Door Zijner heiliger profeten mond,
Wel voorzeid tot meniger stond
Den vaderen van Hem uitverkoren.

Fransje is op Maria's schoot gekropen en laat zich deinen op de golven van haar zuiver geluid. Hij probeert niet mee te zingen, maar als allen een vers opgegeven hebben, vraagt hij of ze nu eens Opent uwen mond willen zingen. Hij heeft dat van Wantje geleerd, en op hoge toon zingt hij mee:

Opent uwen mond
Zeer wijd onbeladen,
Ik zal hem terstond,
Met goede spijze,
Naar Mijne wijze,
Rijkelijk verzaden.

Al geeft Fransje ruimschoots gehoor aan de uitnodiging in de eerste regel, toch begrijpt hij de strekking van het psalmvers niet. Dat is gedeeltelijk te wijten aan Datheen, de berijmer van de "oude psalmen" maar voor de rest aan zijn jeugd. Maar hij geniet er niet minder om.

Vader heeft nog een ander lied. Het is wel een gezang, dat hij aan zijn hervormde opvoeding te danken heeft, maar hij is niet zo bekrompen dat hij er de schoonheid en zuiverheid niet van kan waarderen. Hij zegt het een keer op en weldra klinkt het:

Daar is uit 's werelds duist're wolken
Een Licht der lichten opgegaan.
Komt tot Zijn schijnsel, alle volken!
En gij, mijn ziele, bid het aan!

Maria zet daarna het Ere zij God! in, en spoedig volgen De herdertjes lagen bij na-a-achte, Nu zijt wellekome, en nog meerdere kerstliederen. Het is nu helemaal donker, maar Fransje, die anders een hekel aan de donker heeft, ligt volop te genieten. Juist als het laatste lied uit is, slaat de klok zes uur. Moeder zegt: Gauw de lampe an! 't Is tied om te gaen eten.

Een extra tafelblad wordt uitgetrokken, en er volgt een gezellige lange maaltijd. En zo heeft Fransje's eerste bewuste Kerstdag toch nog een blijde afloop.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

VAN DOMINEES EN GEMEENTEN

(12)

Op een zijrivier der Afscheiding

door JOHN DE HAAS

Als we de ontwikkeling der Afscheiding in de 19de eeuw volgen, dan zien we de grote stroom al breder worden. Vooral nadat de Theologische School te Kampen is gesticht, wordt het aantal gemeenten in de Christelijke Gereformeerde Kerk steeds groter.

Doch naast deze brede stroom zien we kleine zijstroompjes ontstaan. Soms komen deze later weer in de grote rivier terecht, soms blijven ze een eigen bedding volgen, en een enkel stroompje, vele jaren geleden ontstaan, bestaat nog, en de invloed van de man, die hieraan heeft medegewerkt, is nog aan te wijzen.

We hebben het oog op de Vrije Evangelische Gemeente te Goes, die gesticht is door iemand, die aanvankelijk met de Afscheiding meeging, maar zich toen van haar afkeerde; daarna op een wonderlijke wijze weer bij haar terecht kwam, doch na een aantal jaren opnieuw van haar is vervreemd, om tenslotte geheel zelfstandig een kerkelijk leven te leiden.

Dit was Huibert Jacobus Budding, die zulk een eigenaardige levensloop heeft gehad. Geboren in een deftig burgerhuis te Rhenen, verloor hij reeds jong zijn moeder, en werd door een oude, vrome huishoudster opgevoed. Hij studeerde te Utrecht, waar hij tot de beste studenten kon worden gerekend.

In het jaar der Afscheiding werd hij candidaat (het was in augustus) en preekte enige weken later reeds in het zwaar orthodoxe Biggekerke. Toen na de avondpreek die zondag een der ouderlingen zinspeelde op een mogelijk beroep, zei Budding tegen deze: "Durft gijlieden dat wel aan, en dat afgaande op één enkele preek? Die preek van vanavond kon wel eens gestolen zijn!"

"Neen, dat kan niet," voegde men hem toe, "Uw spraak maakt U openbaar." Budding kreeg het beroep, nam het aan, en werd 14 december 1834 bevestigd.

In de eerste tijd van zijn werkzaamheid had hij geen bezwaar tegen de gezangen, maar van zijn kerkeraad leerde hij de ongereformeerdheid van vele van die gezangen inzien. En deze was daarin onderwezen door Buddings voorganger te Biggekerke, Ds. J. van Rhee, die gedurende de twee jaren dat hij in Biggekerke stond, scherp tegen de gezangen had gepreekt. En als de jonge dominee een gezangvers opgaf, dan hielden de mensen hun monden dicht: dominee zong zowat alleen!

Tenslotte gaf hij zich geheel gewonnen, hij maakte bekend, dat hij geen gezangen meer zou laten zingen, en de volgende zondag nam hij het gezangenboek van de kansel en bracht het ten aanschouwen van de ganse gemeente naar de kerkeraadskamer. En de kerkeraadsleden namen enige dagen later hun gezangboeken op en begroeven ze op het kerkhof. Ziezo, dat hoofdstuk was afgesloten.

Van meetaf aan voelde Budding zich eensgeestes met de Afgescheidenen. In november 1835 werd het besluit genomen om de 15de een bidstond te houden (wel te verstaan in de Hervormde kerk te Biggekerke!) voor de Afgescheidenen, die de volgende dag voor de Rechtbank te Middelburg moesten komen. En enkele dagen later werd afgekondigd, dat voortaan elke eerste dinsdag der maand een dergelijke bidstond zou worden gehouden, totdat de vervolgingen een einde zou hebben genomen.

Doch op 1 april 1836 besloot Budding zijn ambt als Hervormd predikant neer te leggen en zich bij de Afgescheidenen te voegen.

Daarmede had hij een eigenaardige plaats gekregen in de Afgescheiden Kerken. Want hij was niet aan een gemeente verbonden, doch reisde door heel Zeeland, later door het ganse land en preekte overal waar men hem maar vroeg. Hij vestigde zich metterwoon te Middelburg en tenslotte beriep de Provinciale Vergadering van Zeeland hem op 8 februari 1837 als "Leeraar voor de Zeeuwsche Gereformeerde Kerken". Na lang aarzelen nam hij dit beroep aan, waardoor hij dus ambtelijk aan de Zeeuwse Kerken verbonden werd. Deze toestand duurde echter niet lang, daar spoedig een scheuring ontstond; de oorzaak lag in het "vragen van de vrijheid". Budding was daar scherp tegen gekant, en daar meerdere gemeenten "de vrijheid vroegen", wilde hij daar niet meer komen prediken. Daar kwam nog bij, dat de Provinciale Vergadering in meerderheid besloot de nieuwe Psalmberijming in te voeren (tot dusver zong men de Psalmen van Datheen), en daar Budding het met Datheen hield, maakte dit de breuk volkomen.

Ondertussen had de predikant zeven maanden in de gevangenis doorgebracht. Doordat hij vele malen werd beboet wegens het houden van ongeoorloofde godsdienstoefeningen en hij deze boeten nimmer betaalde, waren deze opgelopen tot 40.000 gulden. Toen werd hij gearresteerd, tegelijk met zijn vriend Johannes de Jonge, die van beroep bakker was. Om zijn geloof en vroomheid werd deze "de hemelse bakker" genoemd. Beiden hebben van juni 1838 tot januari 1839 in de gevangenis gezeten en werden toen, na gratie te hebben gevraagd, vrijgelaten. Maar toen was Buddings besluit ook genomen om kerkelijk niet langer samen te leven met de verwerpers der oude psalmen. Op de Provinciale Vergadering van 30 januari 1839 deelde hij dit mede en toen bleek dat de meerderheid niet voor hem wilde buigen, scheurde hij zijn beroepsbrief als "Leeraar der Zeeuwsche Kerken" aan stukken.

Van nu af aan trad hij tegenover de Afgescheidenen op. Wel deden deze nog vele pogingen om Budding tot andere gedachten te brengen, doch niets kon de onverzettelijke man tot andere gedachten brengen: hij bleef bij zijn besluit, dat de "de gemeente niet bedienen kon of wilde, dewijl hij dezelve wegens het gebruik der Nieuwe Psalmen en het indienen van de adressen aan den Koning niet meer beschouwde als de Gereformeerde Kerk".

Enkele gemeenten bleven hem trouw; ook een deel van de Goese gemeente, zodat er van toen aan twee gemeenten te Goes waren, waarvan die van Budding verreweg de grootste was. Enige jaren heeft hij zo te Goes en in andere plaatsen gepredikt, overal veel mensen trekkend. De vervolging en beboeting hielden aan, elke prediking kostte tweehonderd gulden, die nooit werden betaald. Wanneer de zaal of schuur de saamgestroomde menigte niet kon bevatten, dan gebeurde het wel, dat Budding met de gemeente "op stap" ging. Hij in het midden, de schare om hem heen, zo ging het dan langzaam voort, al predikende. De volksmond dichtte er op:

"Zo gaat de leeraar voort,
daar trekt de schare heen,
De Goessche straatweg hoort
de Psalmen van Datheen."

Toen de boeten weer tot in de tienduizenden waren opgelopen, werd Budding weer gevangen gezet. En nu kwam hij er toe "vrijheid te vragen", hetwelk hij eerst zo scherp had bestreden. Hij werd nu direct vrijgelaten, maar bakker De Jonge, die tegelijk met hem ook weer gevangen was gezet, wilde geen "vrijheid" vragen, en bleef dus gevangen.

Budding leefde zeer sterk bij indrukken en "gestalten". Gedurende zijn verblijf te Goes kwam hij meermalen in de weekbeurten bij Ds. C. van der Meulen, Chr. Afgescheiden predikant aldaar, ter kerke. Op zekere dag in 1843 gebeurde ook. Budding had zich dicht bij de ingang neergezet. Toen hij er nog maar even was, zag hij een man in de kerk komen, die volgens gewoonte een stil gebed deed, voordat hij zich neerzette. Dat bracht bij Budding het woord in de gedachten: "Mijn huis zal een huis des gebeds genaamd worden allen volke". Hij trok daaruit de conclusie, dat dit een stem Gods was voor hem. Een aanwijzing uit de hemel, dat hij, Budding, niet met zijn werk in Goes mocht doorgaan, omdat **deze kerk** waar Ds. Van der Meulen diende, het **Huis Gods** was. Wilde hij dus prediken, dan mocht hij dat in Goes niet meer doen. Hij wekte dus zijn volgelingen op, zich aan te sluiten bij de Chr. Afgescheiden gemeente, deed dat zelf ook, en vertrok naar Groningen, waar de gemeente juist vacant was. De kerkeraad beriep hem, doch hij bedankte. Doch een tweede beroep werd aangenomen, en zo is hij weer teruggekomen in de Chr. Afgescheiden Kerken. Vier jaren heeft hij te Groningen doorgebracht en het mag wel verwondering wekken, dat hij het daar nog zo lang heeft uitgehouden. Halsstarrig en wispelturig als hij was, predikant te zijn onder een volk, dat nu niet bepaald als erg meegaand bekend staat, we moeten bewondering hebben voor het geduld, dat de broeders met hun dominee hebben gehad. Doch in 1848 besloot hij ten slotte Groningen te verlaten en naar Noord-Amerika te vertrekken. Doch daar hij geen beroep daarheen had ontvangen, wilde de kerkeraad hem eerst geen attestatie meegeven. Tenslotte gaf de kerkeraad toestemming, doch de classis dacht er anders over en weigerde een attest af te geven en zo is hij ten laatste nog zonder attest vertrokken.

In Amerika aangekomen, heeft hij een tijdang gepreekt in verscheidene Hollandse gemeenten, doch wilde zich niet verbinden aan één kerk; hij bleef liever reizend prediker. Zo zwierf hij naar en door de staat Michigan, trad een tijdlang op als leider van een Hollandse kolonie te Ravenna en vestigde zich tenslotte te Baltimore in de staat Maryland, waar hij boer werd. Hij had namelijk gelezen in Job 5:23 en 24; "het gedierte des velds zal in vrede met u leven. Gij zult ervaren, dat uw tent vrede is". Daarin had hij een bevel van de Here gelezen om landbouwer te worden. Hij achtte zich van alle ambtelijke arbeid ontslagen en liet zich "mijnheer" noemen in plaats van "dominee".

Doch ook dit duurde niet lang. Zijn huishoudster — hij was vrijgezel, wat hij trouwens zijn hele leven is gebleven — wilde met hem trouwen, en daarvoor had hij geen "woord" gekregen. En zo is hij in mei 1851 weer naar Nederland teruggekeerd. Zodra was het bekend dat Budding weer terug was, of hij werd te Gorinchem beroepen. Een tijdlang heeft hij hier nog gepreekt, maar heeft de kerkeraad toch maar laten weten, dat hij het beroep niet kon aannemen, alweer omdat de gemeente indertijd de "vrijheid" had aangevraagd! En hij had hetzelfde notabene ook gedaan!

Tenslotte keerde hij terug naar Goes, waar zijn gemeente nog steeds samenkwam, en waar hij onmiddellijk weer als leraar werd aanvaard, met al zijn eigenaardigheden en gebreken.

Zoals reeds gezegd, Budding leefde sterk bij ingevingen en indrukken. Als het zingen niet naar zijn zin was, liet hij het overdoen, soms tot drie, vier maal toe. "Overdoen", was het dan, "As we niet zingen kunnen, dan kan ik niet preken!" En dan begon men maar weer opnieuw, tot het de goedkeuring van de predikant kon wegdragen. Soms gebeurde het wel, dat hij geen "opening" had, geen "licht", en dan klom hij snel de preekstoel weer af, en ging ootmoedig in de ouderlingenbank zitten luisteren naar een der broeders, die het dan maar van dominee overnam. Vaak, als het gebeurde, dat "de Heere hem niets te zeggen gaf" breidde hij zijn ouderwetse preekmantel uit over de preekstoel, dan was deze "in de rouw"; soms was er naar zijn mening "een ban in het leger". Als hij dat voelde, dan kon hij gewoonweg niet verder, zijn tong was als verlamd. Ook dan ging de mantel over de preekstoel en dan moesten ook de gordijnen voor de kerkramen dicht: dan was de kerk in de rouw. Die ban moest dan worden "weggebeden", nog vaker "weggezongen" worden. En dan werden er vaak tien, twaalf verzen van dezelfde psalm gezongen, tot de gemeente zowat geen stem meer over had. Maar als de ban dan weg was, o, dan kon hij heerlijk prediken, dan vloeide er een stroom van de dierbaarste woorden en vertroostingen over de aan zijn lippen hangende hoorders.

Zijn preken waren altijd heel eenvoudig, begrijpelijk voor iedereen. Een geleerde kon ademloos zitten luisteren, terwijl ook het gewone volk hem uitnemend kon volgen. Altijd was het een improvisatie, gemoedelijk en bevindelijk en een benadrukking van het waarachtige Christelijke leven. Hij bezat geen preekgaven in de gewone gangbare zin des woords. Zijn gedachten waren veel rijker dan zijn woorden, waardoor het soms moeilijk was de zin van zijn woorden te vatten, maar een andere keer was het een vloeiende wegslepende stroom. Hij kende de Bijbel uit zijn hoofd, en had nimmer een concordantie nodig. Maar in de gemeente was hij de baas en zette in alles zijn zin door. We komen tegenwoordig wel eens dominees tegen, die we daar ook van beschuldigen en we zijn dan wel eens gauw met det praedicaat "Paus" gereed. Laten we in zulk een geval maar eens denken aan die arme gemeente in Goes en blij zijn, dat onze dominee niet Budding heet, Zo dreef hij in 1959 door, dat in het vervolg de psalmen in de eredienst rythmisch moesten worden gezongen. "Die streepjes staan daar niet voor niets", zei hij, "en dat is gelijk goed voor die hoogmoedige mannen, die daar zo rechtop staan te zingen, dan moeten ze hun hoofd maar eens ootmoedig buigen en in hun psalmboek kijken". In het volgende jaar voerde hij de wekelijkse viering van het Heilig Avondmaal in.

Nu waren deze laatste maatregelen heel niet ongereformeerd, de laatste tientallen van jaren zingen verreweg de meesten van ons rythmisch en wekelijkse Avondmaalsviering werd reeds in Calvijns tijd gehouden. Maar de manier van invoering van deze op zichzelf goede dingen was niet zoals het behoorde.

Budding was nog goed Gereformeerd toen hij deze maatregelen invoerde. Nog in 1860 preekte hij in de Ledeboeriaanse gemeente te Middelburg doch in oktober van dat jaar heeft zich bij hem een grote verandering voltrokken. De leer der absolute praedestinatie, evenals de leer van de Drieëenheid Gods werden door hem losgelaten, als gevolg waarvan zijn prediking "ruimer" werd. Van zijn veranderde zienswijze deed hij in het openbaar belijdenis in een boekje: "Wat ik geloof. Belijdenis voor vrienden geschreven, die door vijanden gelezen mag worden". (Aardige titel, nietwaar?) Door deze verandering van overtuiging, en als gevolg hiervan zijn prediking, is zijn gemeente van het Gereformeerde spoor afgegaan en is het allengs een Vrije Evangelische Gemeente geworden, die vandaag nog bestaat.

Budding ijverde sterk voor het Chistelijk onderwijs; hij was het, door wiens actie te Goes een School met de Bijbel werd opgericht. Ook richtte hij een tehuis op voor arme weduwen en wezen, die daarin vrij mochten wonen, Rehoboth genaamd, en in 1869 kwam er een tweede huis onder de naam Eben-Haezer.

Spoedig daarna heeft zijn werkzaam leven een einde genomen. Op reis zijnde in 1869, werd hij ziek. Wel is hij toen weer hersteld, en heeft hij nog te Goes gepreekt. Zijn einde kwam 10 november 1870.

Hij is naar zijn wens in ambtskleding begraven. Tijdens zijn leven is er nooit een foto van hem gemaakt. Dat achtte hij in strijd met het tweede gebod. De enige afbeelding, welke van hem bekend is, vertoont hem in zijn ambtskleding. Deze is van hem gemaakt na zijn dood, liggend op zijn doodsbed.

Budding is een buitengewoon man geweest, Naar we mogen geloven, op grond van wat hij, ook in het laatst van zijn leven heeft gepredikt, was hij een oprecht kind des Heren. En hij heeft veel gedaan voor de komst van het Koninkrijk. Doch in zijn leven zien we ook duidelijk hoe het gaat, wanneer men de Gereformeerde belijdenis gaat loslaten. Dan komt er een eigenwillige godsdienst, waardoor de *schapen* niet gevoed worden, doch verstrooid. Gelukkig hebben velen in Buddings gemeente dit gezien en hebben zich na de verandering in zijn leer en prediking van hem afgekeerd. Die Gereformeerde belijdenis was te diep verankerd in de ziel van de Zeeuwse Afgescheidenen, dan dat zij zich op de duur lieten afvoeren naar een "ruimer" Evangelie. Ook al was hun dominee de bekende en geliefde Budding.

John De Haas.

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Dit is het dan weer wat de Ladies in brachten op onze fall meeting 1971. We kunnen weer dankbaar zijn met dit mooie bedrag wat nog steeds stijgende is. Het project voor deze keer was een suggestie van Mr. Drost, onze gewaardeerde principal, waar hij ons om een Christmas present vroeg. Ja, niet voor hemzelf maar voor onze school, namelijk:

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We danken dan ook allen die weer hebben meegewerkt deze actie in het leven te houden en dan zowel de spaarders als diegenen die het verzamelden.

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Book Review

Six Days

An Anthology of Canadian Christian Poetry

Toronto, 1971 (Wedge Publishing Foundation), Selected by Harry Houtman, 141 pp., $2.50. Reviewed by Cor W. Barendrecht.

One who possesses poetic qualities and who is conscious of having to share these with a Christian communal alter-ego finds himself, like C. S. Lewis, in the center hall of a home with many doors of which he must choose to enter one. No matter which door the poet opens he will find upon entering a jury of academicians, literary critics, theologizing realists, reviews, and general readers, each ready to deal out mercy or justice, but always judgment.

The writers represented in SIX DAYS, An Anthology of Canadian Christian poetry, do not escape that judgment. They are, in order of senority, but not necessarily of quality, Avison, Tamminga, Ringma, Toews, Seffringa, Marsman, Cook and Speyers. Each of these writers of poetry appears to be driven not by a devil as Faulker suggested, but by a compulsive creative spirit, which, like all spirits, needs testing.

How shall the jury judge the poets' work? What test be applied? Should the poets of this anthology be approached collectively or individually? Will the members of the jury condemn the poets by hanging labels on them such as: self-conscious missionizers, kerygmatic theologizers, committers of poetic fornication, or banner bearers of a communal poetic art? Or shall the jury perhaps tag the poets down as romantic, naturalistic, realistic, or even Christian-realistic?

Apparently the poets themselves, if not their anthologizer, have chosen to be identified as "Canadian" and "Christian" poets. It would, therefore, be fair for the jury to consider the anthology in the light of the poets' own terms.

The foreword to Six Days suggests that the poetry is an expression of reality in Christian terms and that, rather than being a normative example of what Christian poetry is, the work in the anthology may be an example of what such poetry **can be**.

The selector of the poems seems to believe that such poetry is intended for the Christian community. Some of the poets represented in the volume do, I know, not feel as if their work should

THE LITERARY SCENE

stop there. There is in the view of a **communal art** an implied limitation. It is the kind of limitation for Christian poetry that black poetess Gwendolyn Brooks suggests **black poetry** is. She says that black young poets define black poetry as poetry written **by** black, **about** black, and **for** blacks.

Since there is an obviously widespread disagreement among poets who are Christian as to what Christian poetry really is or ought to be, I will not contribute to the futility of the discussion.

I find none of the suggested tests adequate for evaluating the work of the "Canadian Christian" poets. If I would have to judge the anthology at all, I think I would begin with taking each poet and each poem out of the jury chamber into which it by communal judgment has been pushed.

Six Days is the work of eight individual poets who have very little in common, including an agreement on the basic question of what Christian poetry **is**, and not excluding a common theme or a central idea that brings them together as poets. The anthology is, therefore, not **group** poetry. Neither is it Christian poetry in the sense of black poetry: it is not poetry written **by** Christians, **about** Christians, and **for** Christians.

Each poem is an individual creation by a human being who writes poetry and happens to be Christian. If we should look at the poetry in that light; if we let each poem speak for itself, we will avoid any attempt to pigeonhole the work and the writers into a period, movement, or school. The test of the poetry of Six Days is the poetry itself.

If some of the poetry is **tendenz**-poetry, **if** it seeks to edify or to rhapsodize it may be Christian and it may be poetry, but it is not necessarily Christian literary *art*. And it is that **art** toward which the anthologizer expresses the hope that Six Days provides a stimulus.

There **is** poetry in the book which qualifies as literary art, such as some of the poems by Ringma, Tamminga and Cook. There is also poetry in that book which, lacking literary art may nevertheless provide a stimulus toward a Christian literary art. There is poetry in Six Days which **can be** Christian. I simply have no valid test by which to judge whether it is or not, if that test is different from the test of any good literary art.

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

Why Must This Happen?

The sun rose over the peak of the mountains creating a lovely pink sky. The frontier village which was nestled in a valley was soon covered with sunlight as the sky turned blue, and night faded away.

Fort St. Jacob was a small town with only a few people living in it. It was just a settlement of people who each farmed their own plot of land. On the west side of the community was a fort. It was used in times of enemy attack which occurred very seldom. Nevertheless there was always at least one man stationed in the lookout tower. Nearby ran a river which supplied the people with fresh water. The village was a comfortable place to live in.

With the crow of a rooster at sunrise Calvin was out of bed and changed. Calvin was a nineteen-year-old young man who had grown up in the settlement. He had wavy, blond hair and sparkling blue eyes. His skin was deeply tanned. He was only a short man but he had a great deal of strength.

Today Calvin was going to plow the field. After a quick breakfast of hotcakes and coffee he went outside and harnessed two horses to the plow. Out in the field the sun was turning the dew into shimmering rhinestones. With great determination Calvin set his mind to plowing the field. The ground was hard and plowing proved to be a cumbersome task.

Suddenly from the lookout tower came a loud siren. Flee to the fort was the first thing which entered Calvin's mind. But what about the horses? Driving the horses with furious haste, Calvin finally got them sheltered in the stable. In the distance he heard hooves thundering. With sudden awareness he realized that the Indians were on the warpath again. Everywhere around him men, women, and children were running for the fort. Meanwhile the hoof beats drew nearer and nearer. When all the women and children were safely in the fort the men went in and closed the doors. Calvin had just gotten there on time.

Inside the fort everything was action. The men were already loading the cannons. Women and children were huddled against the walls. Arrows began to fly. Fuses were lit and the cannon balls ripped through the air exploding as they hit the ground. A hatred for war gnawed inside Calvin's chest as he stood behind his cannon. He was determined not to take part in this battle. His cannon remained silent. "Why," he thought, "must people fight one another like this wiping many out? Why couldn't they come to peaceful agreements with each other?" But there was nothing he could do about it.

The battle raged around him, but still Calvin had not fired his cannon. With a disapproving grunt one of the men told him to start firing his cannon if he wanted to win the battle. Well, this was not Calvin's way of getting peace so his cannon remained silent beside him. Very angry with the uncooperative lad, one of the men took his place at the cannon. Peering through one of the peepholes Calvin saw that the Indians were retreating. Many dead Indians lay all around. Close to the fort Calvin saw a young Indian writhing in anguish. Calvin's heart went out to the young man.

Without any concern about the conditions outside of the fort, Calvin slipped out the door. For the Indians he was sure target. In the fort Calvin's friends shouted to him to come back but determinedly he plodded on amid the darting arrows. Step by step he got closer and closer to the wounded Indian. Whish! an arrow just missed his scalp. He came nearer and nearer to the Indian. Would the man accept him as a friend? Reaching the Indian he was greeted by an outstretched tomahawk. Holding forward a canteen of water Calvin tried to explain that he had come to help the Indian, but fear and hate were written all over the man's face. Suddenly an arrow intended for Calvin hit the Indian's leg. He let out a yell of pain as the blood gushed out. Calvin carefully pulled the arrow out of the Indian's leg and bandaged it with his shirt. Finally the Indian realized that the white man had come to help him. He called to his friends explaining that the white man was trying to help him. Soon the arrows and the cannons ceased.

Calvin was the hero of the day as the Indians and the white men signed a peace treaty. He had gained a lasting friendship with his Indian friend. The village was back to normal as the sun reached its highpoint in the sky.

Colleen DeJong
(Grade 9)

Rain

Subtle, soothing, drumming rains,
Oh, silver water bathe each leaf,
Oh cleanse, oh bring a fresher day,
Oh, rain don't go away.
Continue, gently with your work,
Oh, spin a diamond web and
    leave each flower
        wealthier than the last.
Softly coo each blade to rest,
Bring out the colors, bright colors,
Each brighter than the last.
And when the sun has come,
Encaptured every flower in a golden clasp,
Then go gentle rain, on magic wings.
On earth we know the sign of thee,
Ride away on noble steed,
Thou art a friend.

Aletta Vander Plaat

Seventy-six Receive Scholarships

Grand Rapids (NS) — Calvin College news sources revealed that seventy-six upperclassmen whose average is 3.50 or higher have been given scholarships for the 1971-'72 school year.

In addition to these awards, 200 freshmen were also given Calvin College scholarships. The 76 upperclassmen will each receive $100 in cash and 25 per cent of student need.

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space; use only 1 side of numbered pages. State: Name, address, Title of work, school level or profession, and age, at right top of first page. Enclose a self-addressed, stamped envelope for reply.

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Lord, I offer you my heart willingly and sincerely.

Calvin Art Show starts with a joyful blast

One of the finest art shows ever exhibited at the Calvin College Fine Arts Center was opened on Wednesday evening, October 17, with sculpture, pottery, jewelry, hangings, prints and paintings by art faculty members.

The opening was enhanced by a musical ensemble which played appropriate music setting the 'one for a successful evening. It is no coincidence that the creators of visual arts made use of other art media as well. This year for the first time Calvin College has coordinated the fine arts into guilds for each field of drama, writers, visual arts, music, and the like, and coordinated these under the directorship of Professor Chris S. Overvoorde.

The entrance to the exhibition, a giant black sculpture of a dehumanized athlete in a running pose, is a quasi-critical statement of the American male in our century. The work itself is a modern feat of balancing a standing figure on half of one foot. Building the "It" took the artist 600 hours and $300.

In the entrance hall hung also Robin Jenson's "A Joyful Blast" which, though not the most representative of his recent work, captured the spirit of opening night.

A Double run of experimental movies entitled "cell genesis" by Paul Stoub and Prof. Jensen was itself a study in contrast, texture and color, combined with rhythmic sounds.

Highlights of the show were also the fine jewelry by professor Helen Bonzelaar, her silver and golden earrings, rings and lecklace, (including those she wore), and her watercolor "Notam".

More advanced techniques and themes in acrylic and tin foil by Prof. Edgar Boeve, such as "this morning morning's mirror", his "grazing sheep" and his "flight to Egypt' gave evidence of his discovery of the possibilities of this medium, and hint toward an even greater perfection in the near future. His recent work has greater content and more depth than earlier displayed hangings. His statements are more concise and have gained in dimension.

A more concrete objectification has also been accomplished by Prof. Robin Jensen, whose "Joyful noise — this I dig" was perhaps the best of his works on display. Jensen has thematically treated the joy of the Christian life in a never-tiring variety. The "joyful noise" could be the culmination of the theme.

Prof. Norman Matheis' paintings were the only oils on display. He could easily be labeled as the best painter on campus. Especially impressive are his "look #2" and "look #3", and his "Canary Hill". The first two are portraits and the third a landscape with what could be forsythias and an old barn on a hill. Matheis' visual presentation in these paintings seems, at first sight, almost frightening. His landscapes are by no means romantic, and a mysterious threat seems to loom over them, even though the colors are bright. He captures the essence of the landscape in a view which is peculiarly his own.

Prof. Chris Overvoorde has struck an original ore with his series of 28 lithographs and pen drawings entitled: "Formation". Taking the viewer from a series of nine realistic drawings of mountain views which remind of the Germanic Romanticists, he closes in on the essence of the mountain, thus moving away from Romanticism with a deliberate view of the essence of the mountain itself: the rockness of earth and moon, captured in a second series of nine. Finally he takes the microscopic view in his last series, and allows us to take a close look at the landscape of the individual rock particle, of the slice of stone that itself is a microcosmos much like the larger view of a mountain range viewed from a celestial perspective.

All in all, the Calvin Art Faculty exhibition of 1972 gives evidence of a tremendous production that appears to surpass previous years, combined with a quality and a depth which appeals to both the visually sensitive person and to the casual visitor.

More than ever before it struck me that the entire show seemed to express a unity not only in theme, but also in coordination of the different specialties within the visual art field, and an integration into the greater realm of fine arts, which altogether gives one the impression that this could be the way God meant for man to practice his peculiar talents.

The exhibition is on view until December 15. If you are in the neighborhood of Grand Rapids, all I can say is, "Come and see for yourself". It is well worth the mile-or-two out of your way.

Cor Barendrecht.

If we are tempted to think our Gospel is too puny for this spinning age of space and revolution, then let us remember that Paul and Augustine and Wesley were relevant because they preached Christ — and Christ is relevant!

Leighton Ford

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In a time that the Church of Jesus Christ seems to shake on its foundations we are more than ever confronted with our task and responsibility in His Church and Kingdom. May we by grace through faith found willing servants while the time is still there. Study of God's Word and all related materials is very important to find the way and live accordingly. We hope that this catalogue may be useful to this end.

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Keep this page — Have all our Catalogue pages 1-5 at a handy place! If lost please ask for a new set of pages

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Forbearing one another !

The different views and widely varying conception in our Reformed community cause many needless tensions and hamper the promotion of several important Christian activities. Some of our churches are too involved in internal problems, even to such an extent that they are not able in obedience to Christ to be the light of the world and the salt of the earth.

Being different in itself cannot be bad. How could it be wrong since our Creator wanted us to be so? He made us different characters, He gave us different aptitudes, and gifted us with different talents. He wants us to use His gifts in various ways, each according to his own capabilities. The multicoloured wisdom of God reflects in the multicoloured life of His Church on earth. This is as the Lord planned it. But we have lots of trouble in living up to this beautiful design.

The early church of Corinth had to struggle with disunity and envy. We should learn from Paul who tried hard to unite the people of God there again. He stated, "Christ is like a single body, which has many parts; it is still one body, eventhough it is made up of different parts." In the following application of that statement we read, "If the ear were to say, — because I am not an eye, I don't belong to the body —, that would not make it stop being part of the body. If the whole body were just one eye, how could it hear? And if it were only an ear, how could it smell? So then, the eye cannot say to the hand, — I don't need you! — Nor can the head say to the feet — Well, I don't need you!"

This makes perfectly clear where we go wrong, when people who are very active in evangelism do not want to support any other activity, putting all emphasis on their own responsibility. Supporters of the AACS give the impression that nothing else is worth to be promoted, while other people, deeply moved by the work of the Holy Spirit in our days, just seem to think, "the Institute for Christian Studies is a waste of time." It is easy, but not necessary, to list many more of such controversies. We are dangerously onesided in making judgments on others except on ourselves. We carry on our own activities at the expense of other very important Christian action. How much damage are we doing to the one body in this manner?

When two of Jesus' disciples were exalting themselves above the ten others, the Lord told them all, "You know that the rulers of the people have power over them, and their leaders rule over them. This, however, is not the way it shall be among you. If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be your slave — like the Son of Man, who did not come to be served, but to serve and to give his life to redeem many people."

Even if we differ in opinion from our brother, we should forbear him, we should also praise the gifts God has given to him. Let us try hard to give up our onesidedness. Let us learn to appreciate what others are doing in different fields of Christian action.

If all of us really want to do what Jesus has commanded us in our mutual relationships, the unity with the Lord and with each other will not suffer loss.

"ATTENTION, FATHERS"

Daddy had a little boy,
His soul was white as snow,
He never went to Sunday School,
'Cause Daddy wouldn't go.

He never heard the Word of God,
That thrills the childish mind.
While other children went to class,
This child was left behind.

As he grew from babe to youth,
Dad saw to his dismay,
A soul that was once snowy white,
Became a dingy grey.

Realizing that his son was lost,
Dad tried to win him back;
But now the soul that once was white
Had turned an ugly black.

Dad even started back to church,
And Bible study too;
He begged the preacher, "Isn't there
A thing that you can do?"

The preacher tried, failed, and said,
"We're just too far behind;
I tried to tell you years ago,
But you would pay no mind."

And so another soul was lost,
That once was white as snow;
Sunday School would have helped
But Daddy wouldn't go.

(Taken from the July issue of the monthly "Jewish Hope".)

MISCELLANEOUS

From Latin again, miscellaneus and miscellus, both derived from the verb miscere, to mix. Our adjective misc. means consisting of various kinds, or having various abilities (many-sided).

Church treasurers, preparing the budget, are often happy that they can put a big number of minor expenses under the heading "Miscellaneous!"

SCANNER

From "The Chaplain's Notebook", a special section in the Bethesda Bulletin, Denver, Col., I quote the following portion, written by the Rev. Frank Kaemingk:

GETTING HIGH ON JESUS

The Jesus Movement (LOOK, Feb. 9, 1971) or the Jesus Revolution (TIME, June 21, 1971), is now significant enough to attract national media coverage (also the ABC film, "The Ultimate Trip").

There is considerable attraction for and power in the movement. It will probably be around a while and we will be hearing more about it. From a distance, the Jesus movement looks the same all over. More careful listening and scrutiny, however, makes obvious great diversity among different groups.

My personal reaction to most of what I see going on in the Jesus movement is positive. These people are doing more for themselves and each other than anyone else has been able to do so far. The alternative which most of them face is a self-destructive, dangerous life (death) on drugs. I am amazed at the energy and creativity evidenced in their life style and mission. Although I cannot buy in the same way all of their claims of what Jesus does for people, (nor does their understanding of how people should respond as a Christian completely correspond to mine), I firmly believe that they have taken up a useful and constructive way of life for themselves and are reaching out effectively to others.

However, my own realism alerts me to the fact that "getting high on Jesus" does not allow one to escape some of the ongoing, less exciting everyday matters of life. We still need to eat, sleep, relate to others and be in the world. Problems of feelings, use of power and institutional organization may not be distracting when a group is new and numbers 90 (Jesus' Army) or even 400 (Children of God). But, what if the Jesus people continue to be successful? Their own lack of concern is based on their conviction of the eminent end of the world. This gives them a tremendous freedom for risking and mobilizing their energies. But even if their arithmetic based on the books of Daniel and Revelation do not prove valid, I trust they will be in a better position to creatively face the frustration while being "high on Jesus" than on something elese. From my point of view, "getting high on Jesus" has proved to leave people with a more constructive hangover.

•

About the Inner-City work in Toronto; report by Muriel Markwick:

APARTMENT BROKEN INTO

While I was enjoying some of your beautiful Canadian scenery Thanksgiving weekend, my apartment on the 3rd floor of the Lighthouse was broken into and my radio, TV, and stereo were taken. Entrance was gained through a basement window. The police have a couple of good fingerprints.

But, even though our work has its discouraging moments, the Lord is with us and we have been truly blessed. I have only to think of the two new families including husbands who are taking an interest in what the Lighthouse has to offer them — and the one lady with serious marital problems who now wants to come to church with me, to be happy and grateful.

Rev. Verhulst and I also continue to be amazed and grateful to the number of people who are willing to give up an afternoon or evening every week to help us with our work, and to the people who come through wtih supplies whenever we need them. You'd be amazed how a little bit of help with the latter — when it's all put together — helps the budget.

And, I'm not afraid to say that on the Lord's behalf we expect a few more people to help us out with our programmes — Christians on fire for the Lord, concerned and caring about the whole well-being of people who have no idea of how the Gospel can bring happiness and meaning to their lives.

From the Presbyterian Journal, by W. Jack Williamson:

ROOT OF THE MATTER

The basic issue is the authority and integrity of the Bible. The questioning of this authority and the erosion of this integrity have been principally responsible for causing the apostasy of the Church. Certainly it is not necessary for me to document for you that long list of official and unofficial acts, pronouncements and programs of the Church which clearly prove its disdain for both the authority and integrity of the Word of God.

If the trumpet is to make a certain sound, a reaffirmation of this authority and integrity of Scripture in a continuing Church structure is necessary.

the stream of the power of the Word of the Lord. God comes in Jesus Christ to reconcile the world unto Himself.

The world needs Christian answers for critical problems. Christians must come together to discuss, reflect and suggest solutions.

•

The bulletin of the Brandon, Man. CRC has every Sunday a different word of welcome at the top of the first page. This one is a fine example:

WELCOME

This is the House of the Lord. As you worship here this day, seek the living presence of God. Pray today for God to help you know yourself for what you are, and for what you may become in His strength. Pray that He may grant you the wisdom to live at peace with yourself, with others, and with Him. Pray that He may encourage you to press onward and upward tot he high calling of being His child in Christ.

Such praying will not be empty wishing, for God hears and He is ever concerned about us.

•

The Sasketoon CRC lost some of its members who moved to Kingston, Ont. They found there a situation way different from the one they left. The bulletin has this to say:

THE CONSISTORY passes this request on to the congregation for voluntary participation from the Looy family: ". . . The purpose of this letter concerns primarily the financial need of the Christian School in Kingston. This month the tuition was raised to $13.50 per week for each family which sends one or more children to the Christian school. In spite of this substantial tuition, the school seems to be always operating "in the red"; consequently, there are several efforts to raise additional money, e.g. in the form of a "drive", a walk-a-thon, etc. I am very hesitant in bringing this need to your attention. For one thing, I am quite aware of the many requests every consistory receives for financial support for a variety of Kingdom causes; secondly, I realize that the construction of a new church building imposes a heavy financial burden on the Saskatoon congregation. As far as the Christian school in Kingston is concerned, the parents of the 77 children who attend this school must raise an annual budget of some $46000 which is over and above the normal church budget. Since two ex-members of the Saskatoon congregation (namely Walter Vos and family and the family Looy) have children in the Kingston Christian school, I feel free to put the following proposal before you: ". . . In the forthcoming walk-a-thon for the benefit of the Christian school, I myself or my daughter, Janice, will participate . . . at least 15 blistering miles! Would the congregation in Saskatoon, via its consistory, sponsor either one of the family Looy, for example at a rate of $5 per mile? We do not know at the moment the precise length of the route but it should be around 16 or 17 miles in total. Following completion of the ordeal, we shall, of course, submit suitable evidence. . . .

May I in conclusion say once more that I am hesitant about making this request! On the other hand, I know that you will consider it in the spirit of Christ.

HITHER and YON

The East CRC of Strathroy, Ont. has The Bridge as its monthly. recently. I present the corner "Patches", not as a news item Volume 1, issue 1 appeared just (sic!) but as an example:

PATCHES

DID YOU KNOW:

- — that Rev. Wieringa from Wyoming accepted a call to the Netherlands? His son, who has acute leukemia, will be able to receive treatments for a possible cure. May God bless them all.
- — that Rev. Ralph Koops from Iron Springs, Alberta has accepted the call to Grace, Chatham? Welcome, Rev. Koops!!
- — that Rev. P. Schoon of Forest went to Pine Rest, Grand Rapids, Mich., for further study? We hope Forest will receive their own pastor soon.
- — that many young people, including some of our own, conduct informal worship services at Pinery Park at 5:30 every Sunday? Who says we have no chances to witness?

•

In an Abbotsford, B.C. bulletin a lengthy report was given of the last Classis meeting held in the Richmond C.R.C. I picked from it just the section dealing with the examination of a candidate:

Tuesday was taken up mostly by the examination of Candidate De Moor who had accepted a call to Duncan. He first presented a sermon on Zechariah 7, with two ministers serving as sermon critics. One just wonders how these ministers would feel if their sermons Sunday after Sunday were to be subjected to two critics who would print a brief report of their judgments in the bulletin. A barrage of questions is then fired at the candidate on all kinds of subjects by diverse questioners, with at times the examiners more nervous than the examined. But the victim of these proceedings fielded the questions very aptly, thoughtfully avoiding verbal traps, careful not to be caught in or with heretical statements. About halfway in the exam the delegates were quite well convinced that the outcome of the theological screening process would be favorable to the candidate, but the rules required that the wheels of the examination would be turned full circle. Without casting any shadow on the scholarly reputation of the examiners it may be said that sometimes the examination reveals more about the examiners than about the examined, or to put it more viciously: it shows up more the ignorance of the former than the knowledge of the latter. Be this as it may, the candidate gave a very impressive performance. And it is a moving and grand moment when at the end of years of study and a gruelling period of exams the candidate finally receives the classical diploma, a simple piece of paper that represents so much.

The bulletin of Rehoboth CRC, Toronto, Ont. carried information on the Campus Ministry:

The University of Toronto is once again in full session and the worship services (Word and Sacraments) have been resumed in Hart House. This service is an integral part of the Chr. Ref. ministry and witness to the university community. The authorities of Hart House have kindly provided us with a meeting place. Both the purpose of the campus service, and the rules of Hart House, lead us to remind our members that the Hart House service is intended specifically for the university community. We appreciate your prayers for this work, and your support by means of the quota for Home Missions.

The Toronto Campus Ministry Committee.

•

The Woodstock, Ont. Young People published an original set of rules in the church bulletin:

RULES FOR YOUNG PEOPLES
Membership Rules:

1. All members must be 16 by January 1.
2. You are allowed to miss 3 meetings or his or her membership is over.
3. A person is allowed to attend 3 meetings before becoming a member.
4. Non-members from this society of Woodstock Young Peoples are not invited to our other activities, such as hay-rides, films etc.
5. Dues must be paid every week.
6. Misbehaviour will lead you to the door.

•

Third CRC of Edmonton, Alta., carried a message on the A.A.C.S.:

ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP

A meeting was held by the Edmonton Chapter of the A.A.C.S. in the Third Christian Reformed Church. A constitution for the local chapter was presented and in principle approved.

Rev. Joosse addressed the meeting with a stimulating talk. He indicated that we cannot remain on the sideline. We must choose whether we shall support this work of the Lord, or if we find it not to be the work of the Lord, we must throw it out. The claims made by the association demand our response. The speaker spoke of the necessity of being in line with

TRY IT

No. 54

Bloeben were Babylonian idols.

Solution No. 53:

Hospital (Hi! Plato's)

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For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With great joy and gratitude to our Covenant God, the Creator of Life, we announce the birth of our first son

KEVIN JOHN

A brother for Kimberley Ann.

Born November 12, 1971.

John & Ann Van Schubert
(nee Schouls).

R.R. # 2, Barrie, Ont.

With our deepest thanks to our heavenly Father, who entrusted us with a baby girl

ANITA ALICE

A sister for Henry.

Andy & Rita Brons-
nee Klooster.

November 20, 1971.

1 Elm Street,
Stoney Creek, Ont.

With joy and gratitude to God we happily announce the birth of our son

DOUGLAS JEFFREY

born on November 22, 1971.

Hank and Patricia
Nieuwstraten
nee Talsma.

110 Parkway Forest Dr., Apt. 908,
Willowdale, Ont.

Mrs. S. Grasman of 225 John St., Brampton, Ont. is pleased to announce the forthcoming marriage of her daughter

SYLVIA ANNA
to
Mr. ARTHER BLUHM

son of Mrs. D. Bluhm of Windsor, Ont.

The wedding will take place, the Lord willing, at 7.30 P.M. in the Presbyterian Church, Church St., Brampton.

Rev. McBride officiating.

With thankfulness to God we hope to observe with our parents and grandparents

NICOLAAS VAN RYS
and
OTTOLINA VAN RYS.
nee DE GROOT

their 50th wedding anniversary on December 15th, 1971.

"A threefold cord is not easily broken."

We hope and pray that God may continue to bless them and be near them in the years to come.

Dick & Grace Van Rys,
Desirée, Peter & Eugene,
Grand Rapids, Mich.

Truus Markus,
Adrie & Mieke,
Conestoga, Ont.

Wim & Alie Bos,
The Netherlands.

Jane Hoedeman,
Roy, Max, Carol Anne, Jeff,
Ottawa, Ont.

Keith & Betty Van Rys,
Nicky, John, Tracy, Wendy,
London, Ont.

Herman & Ada Van Arnhem,
Ingrid, Deborah, Rose-Mary & Gary,
London. Ont.

Henry & Anne Vander Laan,
Gary, Marcel & Julie,
London, Ont.

Corina Van Rys,
London, Ont.

Leonard & Wilma Van Rys,
Rooney, Jason & Trevor,
London. Ont.

Postal address:
Noordeinde 9,
Zevenhuizen (Z.H.),
The Netherlands.

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Mrs. WM. COLYN
Collver Road, Wellandport, Ont.
Ph. 386-6258

Nieuwer Amstel 1926 — Calgary 1971

The Lord willing, on Wdnesday, Dec. 1, 1971 we hope to celebrate with our parents and grandparents their 45th wedding anniversary.

WILHELMUS VAN GEEMEN
and
SUSANNE VAN GEEMEN.
nee ELMERS

Ps. 84:12a: "For the Lord God is a sun and shield. The Lord will give grace and glory."

Calgary, Alta.:
Thom and Margret Pyper,
John, Susann, Joann.
Henry and Ann De Klerk Sr.,
Bill, Peter, Ronald & Raymond.
Henry and Ann De Klerk Jr.

Surrey, B.C.:
Theo and Joce Van Geemen,
Bill, Susan, John, Debby, Nelly, Ann, Patricia, Richard.

Wainfleet, Ont.:
Tony and Emmy
Van Geemen.
Loraine, Evelyn, Tony, Johnny.

4939 - 20 Ave. N.W.,
Calgary 45, Alta.

On November the 18th, 1971 we celebrated with our dear parents and grandparents

GEORGE J. WYNIA
and
ALETTA A. WYNIA-
VANDER MOOREN

their 35th wedding anniversary.

We thank and praise the Lord for the many happy years He has kept us together as a family and, may God be near them also in the years to come. This is the wish of their children and grandchildren.

Ottawa:
Susan & Henk Holtvluwer.
Bert, Ann, Diane, Jeanie, Johny, Peter.

Ottawa:
John & Margaret Wynia,
Elly May, Doreen, George & Gail.

Ottawa:
Wilma & Bill Scheper,
Anita, Jeffrey & Arlene.

Ottawa:
Thys & race Wynia.

Smithers, B.C.:
Callie & Bill Hofsink,
Annet, Joan, Arnie & Matt.

Fort Lewis, U.S.A.:
Cor Wynia.

Ottawa:
George & Susan Wynia.

Ottawa:
Lettie — John Hogeveen.

Home address:
24 Wellington St.,
Bloomfield, Ont.

The Board of the Ontario Alliance of Christian Schools wishes to express its deepest sympathy to Mr. Marines Koole (its vice chairman) due to the death of his wife.

May he and his family be strengthened in this time of sorrow.

Psalm 84:11, "The Lord is our protector and glorious King, blessing us with kindness and honour. He does not refuse any good thing to those who do what is right."

On November 7, 1971 it pleased the Lord to take unto Himself our beloved husband, father, grandfather and greatgrandfather,

NORMAN VRIEND,

at the age of 82 years.

Psalm 27 was Dad's favorite psalm to sing, for the Lord was indeed his light and salvation.

Anne Vriend-
Timmerman.

Peter and Claire Vriend.
Houston, B.C.

John and Grace Mulder.
Lacombe. Alta.

Bob and Nelly Matthews,
Houston, B.C.

Henry and Betty Weinsz,
Vancouver. B.C.

John and Margaret
Vriend.
Edmonton, Alta.

Bill and Margaret
Vriend,
Houston, B.C.

Dick and Evelyn Bouma,
Philippine Republic.

Cornelius and Winny
Vriend,
Lacombe, Alta.

Jim and Rita Vriend,
Abbotsford, B.C.

Forty-two grandchildren,
4 greatgrandchildren.

Onze innig geliefde man, vader, grootvader en overgrootvader is niet meer bij ons.

Na 75 jaren oordeelde God zijn werk op deze aarde beeindigd. Thuis bij zijn Vader is nu:

CORNELIS ROORDA,

echtgenoot van Dirkje Roorda-Brijder, voorheen echtgenoot van Helena Catharina Oostveen.

Pickering, Ont., Canada:
Bag Pot-Roorda,
Wim Pot,
Helena VanderWal-
Pot,
Richard VanderWal,
Richard, Karen,
Marianne, Jake,
Neil, Bill, Daphne.

Utrecht:
Cor van der Meulen-
Roorda,
Harm van der Meulen,
Jelle, Kees, Harm,
Heleen, Arjen,
Rienk, Mark,
Martijn.

Toronto, Canada:
Lenie Meijers-Roorda,
Enno Meijers,
Helena, Hinke,
Gloria, Corinna,
Enno Jan, Phyllis.

Hilversum:
Bea de Moes-Roorda,
Peter de Moes,
Jan Peter,
Annemarie.
Kiet Zeegers-Roorda,
Noëlle, Karel.

Johannesburg,
Zuid-Afrika:
Kees Roorda,
Mieke Roorda-Kloos,
Annemarie.

Arnhem:
Auke Roorda,
Ieneke Roorda-
Heijendaal,
Michiel.

Loosdrecht:
Margreet Beintema-
Roorda.
Louis Beintema.

Amsterdam:
Ellie Teunissen-
Roorda.
Paul Teunissen,
Daphne.

15 november 1971.

Amsterdam,
Java Pantsoen 28 III.

Na een moedig gedragen lijden nam de Here tot Zich zijn moegestreden kind

HENDRIKJE HOFMAN.

wonende te Tzummarum en sedert 1941 weduwe van Hendrik Dijkstra, op de leeftijd van 80 jaar.

"Barmhartig en genadig is de Here, lankmoedig en rijk aan goedertierenheid."
(Psalm 103:8)

Mrs. R. Catier-Dykstra.

Hamilton, Ont.
181 Jackson St. W.,
Apt. 1904.

In His infinite wisdom God suddenly took unto Himself our beloved husband, father and grandfather

JACOB OOSTENBRINK,

at the age of 68 years.

"God is our refuge and our strength." Psalm 46.

Antje Oostenbrink-
Louissen.
Surrey, B.C.

Janny & Ebel Pol,
Montreal, Qubec.

Albert & Maureen
Oostenbrink,
Kamloops, B.C.

Bill & Marion
Oostenbrink,
Calgary, Alberta.

Lucy & Dick Mulder,
Cloverdale, B.C.

Margaret & Charles
Hoppe,
Bolton, Ontario.

Berny & Maria
Oostenbrink.
Golden, B.C.

And 16 grandchildren.

November 16, 1971.

13120 - 106A Avenue,
Surrey, B.C.

Rectification.

A mistake occurred in a notification of death inserted by the family Olthoff in the Nov. 18th issue of our paper.

The names of the two children of Henry and Dorothy Olthoff were printed as: Trudy and Andy, this should have been Trudy and CINDY.

Due to a joyful event our present

GRADE 5+6 TEACHER

will not be able to complete this schoolyear. Who would like to take over her 28 pupils by Jan. 3, 1972? Please address your correspondence to Mr. J. Kooistra, Principal of Timothy Christian School, Williamsburg, Ontario.

Durham Christian High School invites applications for a

PART-TIME TEACHER

(8 hours/week) of art for the second semester. Write or call R. Siebenga Principal, Box 238, Bowmanville (Ph. 623-5940).

For sale:

200-ACRE DAIRY FARM

rolling land. Class A milkhouse with pool 1 quota. 10-room brick house. Modern conveniences. Chr. School bus by door. Can be bought with stock and implements. Ontario South. Letters to #3000, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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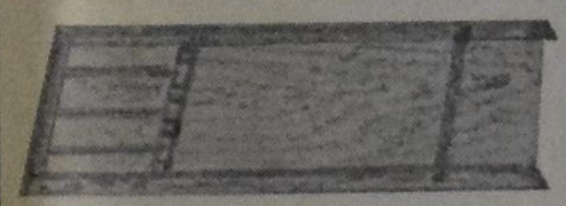
"Simplicity": *Washers - Washer-spinners - *Dryers - *Portable Dryers - *Wringerwashers. Asó about our 5 yr. warranty. Also "Kitchenaid" dishwashers. Call Brouwer Electric, 945-8607, 13 Maple Avenue, Grimsby, Ont. Free delivery (within 30 miles).



Shuffle Board

with Birch plywood bottom. Comes 6 ft. long with 20 discs and instructions. Lacquer finished. Price $13.95, free on board Burlington. (Ontario residents please add 5% sales tax.) If paid with order you save C.O.D. charges.

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Modern Dairy Farm

7-room house, all conveniences, 5 miles from Newmarket, with or without stock, equipment and milk quota (subject to Board Appr.). A 5 minute walk from Chr. Ref. Church and Christian School.

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Write or phone for definite appointment.

Real Estate For Sale

100 acre modern dairy farm. 8-room brick home in excellent repair. Can be bought with or without stock, equipment and milk quota. Priced to sell quickly. We have a wide choice of excellent farms for early or spring possession. Contact:

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William Allan Real Estate Ltd. Co.
Toronto, Ont.

SALEM CHRISTIAN SANITARIUM ASS.

MARRIAGE IMPROVEMENT CONFERENCES

Several times during the past few weeks I met and talked with people who were wondering whether they should perhaps attend one of these Conferences in the near future. Every time it went somewhat like this: "Yes, I think we would like to go, . . . perhaps it would be a very good thing for our marriage . . . but, you know . . .", and then followed various expressions of hesitation.

This is exactly what can be expected and I doubt if anyone goes to such a conference without some uncertainty in his or her mind: will I be forced to do or say things against my will, or show my weaknesses, or perhaps get nervous and lose my self-control? Let me assure you that nobody has to be afraid of this. On the contrary, the atmosphere at the end of the Conferences that were attended by representatives of Salem was a very happy and thankful one. Everyone went home with great joy in his heart.

Another obstacle is the novelty of the affair. People in general are slow in accepting new things. However, should this reluctance about the new hold anyone back, it may help to know that he is not the first. Before a decision was taken, four coupes attended similar conferences organized by other groups. They are: Dr. and Mrs. R. Kooistra, Reverend and Mrs. M. De vries, Mr. and Mrs. W. E. Bickford, and my wife and I.

This is what they have to say:

We went to this Marriage Encounter with a certain measure of curiosity and even reluctance. Yet at the "Queen of Apostles Renewal Centre" we soon changed from cold observers into eager participants. In this way we became very much involved with our own marriage. We "worked" hard at it. When it was all over we felt very thankful for what we had learned and experienced. We hope that the new insights gained will help us to be a better Christian married couple. Being now better equipped, we will also try to assist others, both married and single people.

Janette and Remkes
Kooistra.

We think back on our experience at the Marriage Retreat with many grateful thoughts. My wife and I thoroughly enjoyed this weekend away from home and work, encountering each other in an atmosphere of cordiality and Christian love. Our marriage has been enriched by it and we returned home again with a greater zeal to work at our marriage and make it even happier.

We believe that **every** couple should have experiences such as these. It is rewarding and very helpful in making a marriage stronger.

Marianne and Michael
De Vries.

The atmosphere generated at the Retreat House was one of Christ-like acceptance, interest and sharing. The group experience added to, but in no way detracted from our personal encounters with each other. The weekend was a beautiful, enriching event. We left the conference with mixed feelings of sadness to see the end, of fulfillment and of renewed dedication.

Jane and Sam Bickford.

Being together for a few days was wonderful but that these days were spent to enrich that togetherness and to learn to enjoy that togetherness more deeply made this weekend an unforgettable event for us.

Joanne and Alan
Vandermaas.

If anyone would like to have some questions clarified, he can always contact one of the above, who would be glad to help.

Since the Conference in Port Burwell is scheduled for December 3-5, those interested are urged to contact Mr. Bickford at the Salem Christian Counseling Clinic, 900 Albion Road, Rexdale, telephone 416-742-1624.

This counts no less for other couples throughout the province. Where and when a next Conference will be scheduled will depend entirely on the number of applications that come in. The Hamilton-Toronto area was mentioned in an earlier publication, but this was only because its population density makes it seem the logical next choice. If interest is shown elsewhere in the province, that area will be first.

A. Vandermaas, M.D.

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What is Prophetic History? ❷

From Adam to Abraham

In a previous article I have sought to set forth some of the guidelines that should be kept in mind as we read Biblical history. This history is written in order to develop a certain theme, it develops a certain emphasis, it wants to serve the purpose of prophetic proclamation.

Applying this approach to the book of Genesis we can clearly see the theme that holds all of the book of Genesis together. Genesis means to trace the line of development from "the beginning via Noah, Abraham, Isaac and Jacob, until the time when Israel, chosen to be God's own people, stands ready to go to Egypt. In fact, as has also been observed by many others, the very structure of Genesis as the book of the "generations" bears out this theme. Genesis contains exactly ten references to this word "generations". These are 2:4; 5:1; 6:9; 10:1; 11:10 and 27; 25:12; 25:19; 36:1; 37:2. The purpose of these generations-divisions is to trace a line of development from one point in the redemptive history to another. Starting with the story of the fall, whereby mankind is definitely divided into two opposing camps, the subsequent "generations" continue to draw lines of increasing particularization. Seth's line is traced, but Cain's line is dismissed. Ham and Japheth are eliminated and Shem emerges as the bearer of the promise. Ishmael is eliminated, so is Esau. Finally we find Israel, Jacob's descendants, as the sole object of God's immediate concern.

But what about the first part of Genesis, chapters 1-11? These chapters are often treated somewhat distinctly. This is also the way they are treated in the report submitted to the Christian Reformed Synod of 1971. As will be understood what has just been said about the "generations"-structure of Genesis a distinct treatment of Genesis 1-11 should never become a complete separation of these chapters from the rest of Genesis. One obvious reason is the fact that the new beginning which we find in Genesis 12 has its immediate antecedents in Genesis 11:27-31. At that point we hear of Abram and Sarai for the first time. Moreover, we also hear of the barrenness of Sarai, a fact which we must know in order to understand anything at all of what is contained in chapter 12 and following chapters. And in addition to this, Abram is a descendant of Terah and thus he stands in the line of succession which has been traced from Genesis 5 to 11.

Nevertheless, because of the many questions which arise in connection with the description of the early history of the world and of mankind there is good reason to treat Gen. 1-11 somewhat distinctly. Just think of the numerous discussions of the length of the days of creation, the situation of paradise, the reality of the serpent, the extent of Noah's flood, etc.

From reactions already received to the report on the Nature and Extent of Biblical Authority it is clear that the discussion of the early chapters of Genesis often arises from a deeply felt concern, a concern about the possibility of losing the faith once the factuality of the early events of Bible history is tampered with. I share this concern. Christ is "the son of Adam, the son of God". I personally see direct consequences for the understanding of Genesis 1-11.

Therefore it is well to note that the report just referred to fully maintains the historical parallel between Adam and Christ as presented in Romans 5. Adam is not just a teaching model. Likewise the report maintains the historicity of the fall of man into sin at the beginning of human history. The report does not treat this story as presenting us with a picture of how bad man is today inasmuch as he always makes the same false choices. This is the way the story of the fall is often treated. But this is not the way the report treats it. Man indeed is evil today. But this is because at the beginning of human history Adam, the first man, sinned representatively for the whole human race. It is from this original act of disobedience that man's present evil condition must be traced and it is the purpose of the story of the fall to tell us this. The fall is a once-for-all, unique and non-repeatable event. It is so regarded in the report which is here discussed.

Another concern which has been expressed by those who have written about the report deals with what the report says about the Bible's incent and purpose. This purpose, so the report says, is not to teach as the physical structure of the universe or to provide us with ready-made, scientific concepts for psychology. Although the language used by the report at this point (p. 469, Acts of Synod 1971) has caused some discussion and some misunderstanding I nevertheless believe that the report has rendered a service by stressing so forcefully the chief burden and purpose of the Holy Scriptures. All too often the Scriptures are expected to provide answers to questions which they are not meant to answer. Long ago it was already said: "The Bible does not tell us how the heavens go, it tells us how we go to heaven". One could criticize this statement for its arow "going-to-heaven" approach. But otherwise it does state rather clearly that the Bible is not there to teach us all sort of unrelated things. It is meant to teach us one thing.

All this does not mean that the report would want to deny the Bible's vital role also in the area of science. On the contrary, the report clearly states that "scripture itself is the lamp unto our feet . . . as we walk through the various fields of scientific inquiry" (Acts, p. 491).

Another criticism of the report has been that it has proved to be uncritical with respect to the findings of modern science. In answer to this criticism it should be pointed out that at a certain crucial point the report definitely draws the line between science's inability to accept the resurrection of Christ as historical fact and the believing acceptance of this resurrection as a fact to be recognized by the historical critical method. In other words, the report does not endorse the use of the historical-critical method without serious and essential reservations. **The truths of the Bible may not be made to fit the demands of science.**

Speaking more specifically about the early chapters of Genesis the report affirms the creation of the world and of man, the fall of our first parents Adam and Eve in paradise and the consequences of their sin in human history (p. 490). At the same time the report raises the question as to the kind of historical reporting which Gen. 1-11 might possibly contain. After all, each document must be read in keeping with its own nature. A legal document differs from a piece of poetry. And a proverb differs from both. What, then, is the nature of the report we have before us when we read Gen. 1-11?

Earlier in its report the committee had pointed out that one cannot always be sure, just on the basis of a given story in the Bible, what actually happened or was said upon a certain occasion. This was done on the basis of a comparison of three gospel passages, Mark 8:29, Luke 9:20 and Matthew 16:16.

Hence the question arises: What kind of reporting does Gen. 1-11 mean to give us? In answer to this question the report develops two approaches to Gen. 1-11. Both of these affirm that the events recorded in these chapters are real and factual. But the first view presented takes a slightly less literal view of some of the details of the stories than does the other view.

The first view calls attention to the fact that Josh. 24:2 says that the forefathers of Israel when they were beyond the river Euphrates served other gods. From this information the conclusion is drawn that Abraham, and after him Moses, could not have had a correct knowledge of the past by means of an uninterrupted chain of pure and unspoiled oral tradition. For if Abraham's forefathers served other gods they no longer had the knowledge of the true God. This then means that God had to reveal **directly** to Abraham and to Moses what He wanted them to know about the distant past. But in doing so He made use of concepts and symbols familiar to the time of Abraham.

While I have difficulty with the heavy emphasis placed on Joshua 24:2 concerning the worshiping of other gods by Abraham's ancestors I have no difficulty with the idea the God's revelation is given in terms of the concepts familiar to a given epoch and to persons living in that epoch. God did not speak to Abraham in terms of the 1st century A.D., or in those of the 20th century A.D. but in terms of his own time and conditions. I fail to see how this type of assertion needs to be proved, as some people have said it should.

A well-known example of how later revelation concerning earlier events comes in terms of that later period is Gen. 4:26. There we read that in the early days of Enosh man began to call on the name of Jehovah. Yet is Ex. 6:3 we read that God was not known by the name of Jehovah to the patriarchs but by that of God Almighty. Hence it seems that when God made known to man what happened in Enosh's days he did so in terms of the time of Moses.

The same principle might possibly apply to some of the details of the story of the temptation in Gen. 3, or to the description of the descendants of Cain in chapter 4. Taking the first position it would be possible to ask the question: Does the Bible mean to say that in those early days people were already engaged in metallurgy involving the use of brass and of iron? I believe that the raising of this question does not conflict with a full loyalty to the veracity of God's Word. However, beyond that point the report on the nature and extent of Biblical authority does not wish to go. In our preface to the published pamphlet containing the report we explicitly state that we are not ready to endorse any particular exegesis which might be offered under appeal to the principle just enunciated. Such exegesis must proceed carefully and weigh all the available data. Simply to say that the use of iron at an early time in mankind's history is excluded by archeology, which sets the beginning of the iron age at about 1200 B.C., is not enough of an argument. More recent findings have indicated that a certain kind of iron was already in use as early as 6500-5800 B.C. This would seem to prove that arts and crafts can be mastered and then be lost again only to reappear in another age.

The second position which the report presents with respect to the way in which Abraham and Moses came to know about these early times between Adam and Abraham is as follows. The appeal to Joshua 24:2 is dismissed as not convincing. To say that Abraham's father served other gods does not mean that there was no knowledge left of the true God. Later on in Abraham's kinship the same thing appears to have been the case. Rachel, Jacob's wife, takes with her her father's teraphim. And Jacob orders his people to bury the foreign gods they had taken with them on their journey to Canaan, Gen. 35:4.

If, then, the true knowledge of God was not completely obliterated in the times before Abraham it is possible to assume that information about the events of the distant past could have come to Abraham via a line uninterrupted oral tradition. In this connection the long life of man in the days before the flood should also be kept in mind. Moreover, even in the traditions of the pagan Babylonians and the earlier Sumerians there are elements which seem to reflect something of the true course of events. They too speak of a beautiful garden and of a wicked snake. Abraham may well have been acquainted with them. But Abraham, who is called a prophet in Gen. 20:7, and who enjoyed intimate fellowship with God, cf. 18:17, was given the correct understanding of what had happened in the past. He may even have had access to some written sources, but of that we cannot be sure.

When assuming the second position there is far less reason to allow for symbolical and non-literal elements in the description of events. Personally I consider the second position to be the most satisfying. However, together with the report, I believe that the possibility which the first view wishes to allow for cannot be ruled to be in conflict with the teachings of Scripture and the Reformed creeds.

M. H. Woudstra.

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